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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LX.

Who's Who and What's What

An appreciative audience listened to Dr. L. R. Scarborough's discussion of "What White Baptists Have Done for Colored Baptist Churches" at the National Baptist Convention (Negro), in St. Louis, Friday, September 9.

Dr. L. R. Scarborough, president of the Southern Baptist Convention and Southwestern Baptist Theological Seminary, addressed the annual meeting of the National Baptist Convention of America (Negro), Thursday, September 8, in Fort Worth. His theme was "The Great Revival." Dr. Guy Winstead of Columbia, La., helped Pastor F. H. Miller in a fine meeting at Murphy Creek, Winston County, in August. The messages were both inspiring and uplifting to the large crowds that attended the services. There were twenty-one additions to the church; twenty by baptism and one by letter. A Daily Vacation Bible school was carried on in connection with the meeting by Miss Ruby Taylor, our state Sunday school worker.

Baptized four more happy candidates yesterday, one fine young man by letter. We begin two or three weeks' meeting October 9, with brother N. R. Stone helping us. Am very happy in my work here and greatly encouraged and very optimistic about this work for the future. We are beginning a mission Sunday school next Sunday which bids fair in the not distant future to become another active church.—W. B. Phipps, Pastor West Side Church, Natchez.

Philadelphia Baptists join brother John A. Farmer of the Sunday school department in extending a hearty welcome to pastors, superintendents, Intermediate workers, etc., from over Neshoba County and the several surrounding counties, to attend the gigantic rally at Philadelphia, Sunday at 2 p. m., October 2nd. Miss Mary Alice Biby of Nashville will be present, leading in the conference. The work will continue throughout the week following. Those who come to spend the day will be invited to the Baptist homes of Philadelphia. Miss Biby and brother Farmer will also have both worship hours during the day.—Pastor.

A home-coming will be held at Mt. Olive Baptist Church, Prentiss County, next Sunday, Sept. 18th. This is one of the oldest churches in this section, and had as its clerk at the time of organization J. B. Gambrell, whose name is signed to the minutes in the old leather bound church record book. Also found in the book is more than a page of names of negro slaves, servants of various members of the church, and later their names appear as "free" members. Some of the children of these negro slaves live in the community and will be recognized during the program of the day. All former pastors and members of the church are cordially invited to attend. It is hoped that brother Arthur Flake (former member and who owns a farm nearby the church), will be able to attend, as well as many others who have gone out from this community. A baptismal service will be held in the afternoon, baptizing some of the ones who united with the church during the revival held recently by brother Frank Burress, grandson of brother Burress forty years pastor of Mt. Olive.—C. E. Patch, Pastor.

Jackson, Miss., September 22, 1938

NEW SERIES
VOLUME XL. No. 38

Pastor G. W. Smith is very grateful to all the members of all his churches that they have made it possible for him to be riding in a new car.

State Evangelist E. D. Estes was with the Ozark Church in a recent meeting. There were 31 additions, 24 coming for baptism, most of them mature men and women. A Sunday school was organized, also a B. T. U., and they have gone to work. Last week brother Estes was at Dermis and people were being saved from the beginning of the meeting.

Rev. F. W. Gunn, Lexie, Miss., has resigned as pastor of Progress Baptist Church, Progress, Miss., to take effect January 1, 1939. Brother Gunn served as pastor in this district for eight years and then served in other fields for five years and then returned to Pike County where he has been serving several churches for four years. He is a splendid all-round leader for country churches. He is a good preacher and far above the average as a pastor.—Reporter.

A joint committee on Public Relations, composed of representatives of both the Northern and Southern Baptist Conventions, will meet in Washington, D. C., Thursday and Friday, Sept. 15 and 16, to discuss religious freedom. The particular issue under discussion will be the plight of Baptists in Rumania. The committee will seek to have the Rumanian government to revoke its order closing all the Baptist churches in that country. Dr. L. R. Scarborough, president of the Southern Baptist Convention, will lead that body's delegation.

Sunday, Sept. 18th, marks the 14th anniversary of the pastorate of the Rev. W. C. Stewart of the Houston Baptist Church. Sixty new members have been added to the church roll this year, twenty more than up to this time last year. During the fourteen years, seven hundred thirty-one members have joined the church. Rev. Stewart has preached three hundred ninety-five funerals and married two hundred twenty-one couples. The church has raised for all purposes more than \$85,000, built a pastor's home, and remodeled the inside of the church. The membership now stands at five hundred and forty-one. The Sunday school has grown in proportion, and is now the best in a number of years. It has a splendid corps of 27 officers and teachers. The church also has one of the best missionary societies in the county with 60 active members. E. C. Edwards is assistant pastor, and W. A. Wilkinson church clerk.—Reporter.

I was glad when they said unto me, Let us go into the house of the Lord. That is the way the people of Shuqualak felt about their revival that closed the first Sunday night of September. This was evidenced with our people. Dr. W. L. Day of Collins came to us Monday after the fourth Sunday of August. From the first service the people voiced their appreciation for the great sermons preached from the Lord's man to our little city. Four conversions came into the church to follow their Master. The church and Christian people of our city were greatly helped in their spiritual life. We recommend Dr. Day to any church wishing to have the gospel preached to their people that has power to lift your soul nearer the Master, make you feel little if you are following Christ afar off, and brings the unsaved people to the thoughtfulness of making preparation to meet their God. We again thank God for this man and his service.—R. R. Keathley, Pastor.

It is said that on Oct. 1 a biography of Dr. Geo. W. Truett will appear, written by his son-in-law, Dr. Pawhatan James of Tuscaloosa, printed by McMillan. Price \$2.50.

Pastor C. E. Patch preached and led the singing in the revival meeting in Baldwyn resulting in 67 additions to the church and a great awakening in the community and surrounding territory. In the past twelve months 77 have been received into the church.

Calvary Church in Jones County, Ellisville, Rt. 1, had a gracious meeting for two weeks in August. The preaching was by Pastor A. J. Linton, of whom the church writes in high praise. They like his preaching and follow his leadership. The people came from far and near. In the beginning the weather was unfavorable and the church had just excluded six members. The interest increased to the end, and the people were united in prayer, the largest congregations ever seen in the church. There were 13 additions to the church. Pastor Linton was given an indefinite call.

This is the centennial year for First Baptist Church in Jackson. In conformity with their plan to give one day to every department of our Baptist work, the representatives of the Baptist Record were asked to speak Sunday morning and evening. Rev. A. L. Goodrich, circulation manager, spoke in the morning and the editor in the evening. There was a fine congregation in the morning who listened closely to the address of brother Goodrich, and in the evening they were as attentive as could be expected. The speakers appreciated the opportunity to present this part of our denominational work to this historic church, and felt that a good beginning was made. In this church many of the state officials worship, and many of Jackson's finest business and professional men. An increase in circulation of the Baptist Record will make the next hundred years more glorious.

Sunflower Association met last Thursday with the Indianola Church. Brother Jewell Kyzar asked to be relieved of the moderatorship and the brethren drafted Rev. J. B. Flowers of Moorehead, after voting on the names of Mr. John Taylor and Rev. W. D. Wallace. Mr. Turner who had been several years clerk died during the year and the brethren chose brother Hardin to succeed him. Brother John Taylor was selected for vice-moderator. A good devotional service was led by brother Wallace. A number of visitors were introduced. The denominational program was given first place and the editor was privileged to speak. Social Service came next and Pastor C. M. Day and Rev. Bryan Simmons spoke. Dr. J. W. Middleton of Clinton had been invited to speak on Christian Education. His address was well received. The Associational sermon was by Rev. B. D. Hardin who chose two texts: "Who knoweth but thou art come to the kingdom for such a time as this," and 2 Chron. 7:14. He is a young man of genuine promise. The dinner was served in the annex near by and we have not known a more suitable luncheon, nor one served in better taste. In the afternoon Rev. C. J. Olander spoke on ministerial relief, Mrs. Sledge read an interesting report on the W. M. U. and Pastor Baldridge of Inverness read the report on missions, making a suitable address. Brother H. T. McLaurin spoke on the 5000 Club. The meeting was still going strong when we had to leave for a long drive. It was a joy to meet here many old friends.

LOOKING AT THE WORLD
By Plautus I. Lipsey, Jr.

Who are these Sudeten Germans, for love of whom Adolf Hitler seems willing to provoke another world war?

What is the condition of this minority in Czechoslovakia, and how did they come to this condition? What are their demands, inspired by the Nazi führer beyond the frontier?

Is it possible to satisfy the demands of the Sudetens without resort to war, or without sacrificing the independence of the republic of Czechoslovakia?

Here are questions which concern the anxious world while the fanatical leaders of the greater Reich are ranting and threatening, boasting and swaggering in a way that imperils world peace.

The conflict between Czech and German within Bohemia, the dominant and western part of the modern state of Czechoslovakia, has been going on for more than 700 years, for Bohemia is one of the oldest national groups and civilizations in Europe.

By far the greater part of this time the German element held the upper hand, lording it over the Czechs—who are the most westerly and most advanced, culturally and economically, of the great Slavic race.

Until 1848, a pivotal date in modern European history, the two races lived side by side in Bohemia without major difficulties under the Habsburg rule, but in that year trouble became dynamic as the German states began a definite movement for national unity on racial lines.

The world war gave the Bohemians and their related Moravians and Slovaks a long awaited opportunity. Before the armistice was signed, Dr. Benes (now president) and Thomas Masaryk, the first president, had fashioned the provisional Czechoslovakian state and gained recognition from the major allied governments.

President Wilson, a friend of Masaryk, and the American government had much to do with the successful organization of the new national unit in the heart of Europe, and the young republic owes more to the American constitution than to any other pattern of organic democracy.

But by the peace of 1918-19, the German element (now reckoned at 3,200,000) became the minority and the friction between them and the now dominant Czechs became acute.

This sharp friction has produced a smoldering conflict which broke out into dangerous flames soon after the Nazi party gained control at Berlin and began to preach racial solidarity and superiority.

The condition of the Sudeten Germans since formation of the new Slav state has admittedly been an unhappy one. Some of the unhappiness was doubtless chargeable to the government at Praha, but most of their ills appear to have been common to Central Europe and aggravated to a great extent by the conduct of the German minority itself.

The economy of the Sudetenland suffered much more severely than the economy of the whole country (Czechoslovakia) in the general depression of the past ten years. But the chief reason was that it had been highly industrialized under the Habsburg rule, while under the new regime the Czechs naturally developed their own, loyal, industrial centers.

Economically also the Sudetens suffered more acutely when Nazi Germany, its immediate neighbor and greatest foreign customer, set up its own closed national economy and reduced imports. Hitler also drastically reduced the movement of German tourists to the pleasant holiday

and health resorts in the Sudeten area, and thus struck a heavy blow at Sudeten income.

Politically, in respect to civil service jobs, the Sudeten Germans complained (and truly) that they were discriminated against. This seems perfectly natural, in view of the bitter feelings between the two races, but there were other reasons too for which the Sudetens were responsible.

First, the German minority declined to cooperate with the Praha government, casting contempt upon it and withdrawing their robes in disdain. Consequently, the distribution of political appointments went almost entirely to the Czechs in the Sudeten areas.

Again, the Germans declined to learn or speak the Czech language. As a result they disqualified themselves for civil service posts, in which (and it seems properly) it was necessary that office holders speak both languages.

What are the demands of this minority of 3,200,000 Germans within the Czechoslovakian state?

In general they are asking for autonomy for the districts in which they are in a majority.

Specifically, in the heated emotionalism of recent days, they and their Nazi sponsors at Berlin and Nuremberg are, in effect, demanding redrawing of the boundary line so as to make them an autonomous state within a state—or more truly, would permit their annexation by Germany.

There are many reasons why a realignment of the frontier so as to separate the Sudeten lands from Czechoslovakia would be practically impossible without preparing the destruction of the Czech republic.

For one thing, the present frontier between Bohemia and Germany is a very strong natural frontier, being marked by several chains of mountains and the Bohemian forest. It is one of the oldest frontiers in Europe, having been unchanged for nearly a thousand years.

To cut off the Sudeten lands by artificial political lines would destroy the economic unity of the area. Natural markets would be severed from areas of production; the streambeds would be cut in two and all natural lines of transportation intersected by political barriers.

Two more reasons form potent objections, on the part of the Czechs and their sympathizers.

The present boundaries form also natural military defenses and have been so developed by the Praha government. To yield them would be to render Czechoslovakia as defenseless as was Austria before the German invaders.

Moreover, it would be humanly impossible to draw a political line which would correspond to the racial situation as regards populations in the Sudeten horseshoe. The German and Czech races are often mixed in the cities, and their rural communities and towns are scattered indiscriminately over the Sudeten geography.

The Sudeten German map is not a solid Teutonic surface. It is splotched and confused with the communities of the two racial groups.

A disinterested scholar in a recent research discovered that there were really eight Germanic districts in Czechoslovakia, disconnected and scattered in Bohemia, Moravia and Silesia in such a way as to make their physical union impossible without incorporating a great Czech population.

It may be mentioned here also that the Bohemian Germans, who have never in history been under Prussian or Hohenzollern rule, petitioned

to be joined to Austria (Vienna) in 1919, never to the Berlin reich.

Another interesting feature is that the Germans in Sudetenland are not all Nazi followers. There are several political groups among them who were devoted to the democratic ideal. They are very quiet at present, however; if they should oppose the Nazi advance, and then find themselves embraced in Hitler's realm, they would be utterly ruined.

On the steamer returning from Europe last month I sat at table for meals with an American couple, of which the wife was a native of the Sudetenland, just across the border from Dresden. They had just been to visit her old home.

"The Sudeten folk are badly divided," the woman, now long an American citizen, told me. "I have two brothers. One of them is an ardent Nazi. The other is strongly opposed to the Hitler regime and program.

"In my old home town we noticed a tremendous number of beggars. They were constantly coming to my family's home to beg, and we met other destitute ones everywhere in that area. Unemployment is terrible."

To those students who have examined the civil status of the Sudeten Germans, Hitler's charges of "oppression" seem absurd. They are perhaps the best treated of any racial minority in Europe. Here are some of the rights they enjoy:

Proportional representation in parliament and in town government.

In education they have their own university, two technical high schools, an academy of music, 90 secondary schools, 14 training colleges, 629 commercial and agricultural schools, 430 higher and 3,363 lower primary schools and 501 kindergartens.

A highly developed network of cultural institutions and societies, fine musical and theatrical organizations, and a large and loud press.

They may use their own language in dealing with state and municipal authorities in all districts where their minority exceeds twenty per cent of the population.

"Broadly speaking," says an authoritative observer (R. W. Seton-Watson, writing in Foreign Affairs), "the fulfillment and extension of minority rights should be perfectly capable of attainment, given the necessary goodwill on both sides. This the present rulers in Praha have shown themselves to possess."

But a just settlement will not satisfy the Nazi leadership. They wish to destroy Czech independence and remove the republic as an obstacle in their drive to the east.

Hitler wants the grain and livestock of Hungary; the oil and ores of Rumania; the vast resources of the Ukraine, and the outlet into the Black sea. He will not be appeased with a fair deal.

This state of affairs is demonstrated by the remarkable evolution in the program of Konrad Henlein, the Sudeten German party leader, since he fell under the complete control of Hitler. Five years ago Henlein was professing complete respect for the Czech state and democratic principles. Now, as the puppet of the Berlin zealots, his demands are unlimited by reason.

BR
Clay Thompson, general secretary of the B. T. U. in First Church, Greenville, reports 143 present out of an enrollment of 157, which means loyalty and faithful work.

Brother C. O. Estes formerly pastor of Morton may now be addressed at 4727 Gordon, Ft. Worth, Texas. He and his wife are studying in the Southwestern Seminary, where the enrollment is 15 per cent above last year.

A MILLION MEN FOR CHRIST

Baptist Brotherhood of the South

STATE MISSION CONFERENCE
G. C. Hodge, Biloxi

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(This paper was prepared for and read to the Gulf Coast Baptist Pastors' Association. Its publication in the Baptist Record was requested by the Association.)

As a part of our preparation for this conference on State Missions we sent a questionnaire to each member of our State Convention Board, to the secretary of each department of our Convention Board, to the superintendent or president of each of our denominational institutions in the state, and to a large number of pastors. A goodly number have responded.

Two motives prompted us to send out these questions: First, we have, for some time, been of the opinion that since so little has been said in our state in recent years about missions, that our people are not clear in their thinking about what we are endeavoring to do in the field of missions. This thought gives us no little concern for if our people do not understand our program they can have no deep convictions about it, and if they have no definite objective they can have no enthusiasm to do anything. We wanted to know whether our opinion was right or wrong. Second, we wanted to bring to your attention not merely what we are thinking about missions in our state, but also what our brethren are thinking. We give herewith the five questions asked together with their answers:

1. What is our denominational program in Mississippi?

Sixty per cent of those who answered the questionnaire gave no answer to this question. Fifty per cent of those who answered it said they did not know that we had a real denominational program in Mississippi. Of the 50% who attempted to tell what our program is, no two gave the same answer, definition or description.

2. What is our State Mission program?

Sixty per cent made no attempt to answer this question. Those who answered named most of the objects fostered by our Mission Board.

3. What progress, if any, have we made in State Missions the past ten years?

Forty-seven per cent made no answer to this question. Of those who answered only two think we have made progress. They cite as proof of progress made: (1) Increased enrollment in our churches and departments; (2) Improvement in methods of work; (3) Partial payment of denominational debts; (4) Increased number of Record subscribers; (5) New buildings at Baptist Orphanage.

Those who do not think we have made progress the past few years give the following as reasons for their belief: (1) In 1921-1922 our receipts for State Missions were \$130,000 per year, whereas about five years ago they were \$21,000 and last year \$35,000; (2) A few years ago we had six enlistment men in the field, today we have none; (3) A few years ago we had a Baptist Press, a Baptist building, a Baptist book store and a home for the secretary of our Convention Board, today we have none of these; (4) A few years ago we had a definite missionary program, today, if we have one the masses of people do not understand it.

4. Don't you think that someone other than the secretary of our State Convention Board should be employed to serve as Secretary of our Education Commission so that our Mission Secretary may give all of his time to fostering and promoting the work of our Convention Board?

Twenty-six per cent of those who answered said yes, giving as reasons for their beliefs: (1) The work of the Education Commission, like that of the Convention Board, is such as to require one's full time, and if the same individual undertakes

to serve in both capacities he will of necessity be unable to do justice to both, or he will give the major part of his time to one and neglect the other; (2) The Department of Education is as separate and distinct as that of the Sunday school, B. T. U., and W. M. U., and should have a separate secretary the same as the other departments.

Seventy-four of those who answered do not think there should be a separate secretary for the Education Commission at this time. They give the following as reasons for their convictions: (1) We have too many high salaried office employees now; (2) Since the work of the Education Commission has to do primarily with finances, and since its indebtedness has, this year, been refinanced, the secretary of the Convention Board can, after this, easily do the work of the Education Commission in connection with his other duties.

5. What suggestions would you make for improving our State Mission work?

All but one have suggestions to make and all of them are constructive. They at least are intended to be so. Since these suggestions come from people of wide influence in various parts of the state, and since they express their convictions, convictions which have come to them through years of experience, study and observation, it seems that we should give to each suggestion our deepest consideration. One of the most noticeable things about them is they indicate that the majority of ministers and laymen are thinking along the same general lines. They all may be summed up under three general thoughts: More men in the field making contacts with churches and individuals, a program for developing rural churches, and an intensive and extensive missionary-evangelistic program. We shall however give a summary of the answers to question No. 5 under ten headings and thus give them in more detail:

(1) Put on a Mission program that will reach and enlist each church in the state with a program of information and inspiration.

(2) Elect a superintendent of evangelism in lieu of our full time evangelists who will promote state-wide and associational-wide evangelistic campaigns, and see to it, through enlisting the cooperation of the pastors, that meetings are held in each church and in every unchurched community in the state.

(3) Since three fourths of our Baptist young people who are in college are in state schools we should cooperate with the local churches in school centers and maintain a capable student secretary on the campus of each state college and university.

(4) Put on an intensive program for developing our rural churches.

(5) Make larger appropriations for pastoral support so that the pastors of smaller churches may be in position to give all of their time and strength to developing their churches.

(6) Change the personnel of our Convention Board more often. Some have been members of the Board for twenty-five years or more. Since they have served so long it would be embarrassing not to re-nominate them. To relieve the embarrassment and to give others opportunity to serve and to share in the responsibility of shaping the policies of our denomination, make it prohibitive for anyone to serve, in succession, more than two terms of three years each. (It is surprising to know how many have this feeling about not only the members of our Convention Board, but also about the trustees of our denominational institutions. Since this feeling is so general the convention would, in our judgment, do well to take due notice thereof and govern itself accordingly. There would no doubt be a better spirit of cooperation prevailing if

these honors and responsibilities were passed around more frequently. Better set a limit to the time a person can serve on a board or committee. If any brother now serving thinks his board of committee couldn't get along without him and therefore objects to the Convention setting a limit to the time he shall serve, provided the Convention decides to do this, his egotistical spirit should disqualify him. Baptists will work together so long as they work "together.")

(7) Reduce the Sunday school and B. T. U. forces. Maintain permanently the two secretaries, but not their assistants. Let them continue to use the extra forces they are now using during the summer months.

(8) Put a group of first class, thoroughly capable men in the field and keep them there.

Practically every one who answered the questionnaire thinks we should have one or more men in the field. Some think they should be stewardship and budget men while others think they should be enlistment men somewhat like we once had. Personally, we think they should be neither. At least not in name. They should, we think, be missionaries. They should be men of outstanding personalities and abilities. They should be able to preach as well and as acceptably as any evangelist or pastor in the state and at the same time be able to adapt themselves to every condition from the smallest and most undeveloped church and community to the largest and most aggressive church and association.

Since we have seventy-two associations we should, we think, have six missionaries to work under the direction of the secretary of our Convention Board. This should be a part of our permanent set-up. To each one should be assigned twelve associations. The associations should be prevailed upon to meet each month so that our missionaries, pastors and interested laymen could meet each month in the year. In this manner they could counsel and formulate plans to meet the needs of each particular association and impart enough information and inspiration to lead the churches to put over any missionary-evangelistic program we might have faith enough to undertake. These missionaries could do all that a superintendent of evangelism might do and many, many needful things beside. Incidentally, such a program would, we believe, make it easier for us to meet our financial obligations. Some of us still agree with Dr. Gambrell when he said, "People give, not according to their ability to give, nor according to their knowledge of the needs, but according to their feelings." There is no doubt about our people being able to pay our denominational debts. They could pay us out of debt any month, but they have demonstrated the fact that they are not interested in paying them simply on the basis of our appeals for money, not even to save our Baptist honor nor to maintain our good standing with the bankers. Should we appeal for lost souls probably they would gladly give for Jesus' sake.

Since the Baptists of Texas began a program similar to that described above, their receipts, we are told, have increased about 25%. A layman wrote me saying that he was just back from Arkansas and while in that state he asked about their mission work. He was surprised to learn that they have a missionary in each association and the associational missionaries are supervised by district missionaries. He thinks we should have some such set-up in Mississippi.

(9) One brother of wide influence suggests that in order that we might have more money with which to put men in the field and to increase the appropriations for pastoral support that the Convention Board should make no more appropriations to the W. M. U. department. He thinks that it would be helpful and fair for the

(Continued on page 7)

A MILLION MEN FOR CHRIST

Baptist Brotherhood of the South

EDITORIALS

BACK TO FIRST PRINCIPLES

The sermon on the mount as given us in the fifth, sixth and seventh chapters of Matthew lays down the first principles of the kingdom of God, or as we commonly say our religion. These chapters deserve a thorough restudy on the part of all of us. They give us the longest message from Jesus anywhere recorded, unless we except the fourteenth to the seventeenth chapters of John, which was not a public discourse.

Some would possibly abuse the sermon on the mount by saying that if we will just take that as the model for our lives, we need do nothing more to be truly Christian. It would be more accurate to say that if we live up to it, then are we truly Christian. This is about what Jesus said to the lawyer who came to Jesus and said, "Teacher what shall I do to inherit eternal life?" Luke 10:25. And Jesus met him on his own ground, "What is written in the law?" And when he quoted the passages which said "Love God with all your heart, and your neighbor as yourself," Jesus said, "This do and thou shalt live." The lawyer was convicted by his own words. So we can say that if any man lives up to the sermon on the mount, he is a Christian. But every line of it from the first beatitude to the last sentence convicts us.

But with all this the teaching of this sermon on the mount sets before us the essential qualities of a Christian, and the absolute essentials in religion. The one word which gives meaning to all the rest is righteousness. In the fifth chapter is set up the exceedingly high standard and spiritual quality of righteousness, ending with, "Ye therefore shall be perfect, as your heavenly Father is perfect." In the sixth chapter is set forth the motive which must actuate everything we do, from individual acts of worship and service down into the deep of our souls where the aims and ends and purposes of all life and conduct are determined.

Notice that Jesus insists that the motive of pleasing God is essential to give right character to almsgiving, to prayer and to fasting. These must not be done to be seen of men but to obey and please God. But he does not stop with speaking of what we call religious duties and social obligations. He includes the whole business of living. Religion has not gotten to the center of man's being until it determines his whole aim and end in living. It is not a thing that regulates outward conduct simply, or leads to the performance of certain religious duties. It cannot do this until and unless it goes deeper, and determines the whole trend and aim of our living.

After he has spoken of the proper motive in fasting, praying and almsgiving, he goes deeper and insists that the actual business of life must be, not the acquisition of material wealth, not making a living, not providing for the usual necessities for our physical comfort, but the business of life must be the acquisition of spiritual possessions. To miss this is to miss everything; it is to destroy the purpose of our existence, to nullify and vitiate the aim of living. Until one has come to see life in this perspective, as a means of furthering the purpose and kingdom of God, he has never really seen the light. His life is lived in total darkness.

Here is the crux, the turning point in religious experience, where the truth has gone down to the roots of our being and changed our whole outlook on and aim in life. It is not henceforth to lay up treasures on earth, to secure a competency and become independent. From now on the business of life is to lay up treasures in heaven. Our faces are now toward the sunrise, toward the kingdom of God and his righteousness. That is our concern above everything else. To allow any earthly aim of material good to overshadow that is to bring us into total eclipse as to the meaning of life. "If thine eye be

single thy whole body shall be full of light. If thine eye be evil thy whole body shall be full of darkness. How great is the darkness!"

The effort to hoard and the anxious fear of want are equally destructive of spiritual vision and life. We are not to be anxious about food and raiment. God will see to that if we are true to his instruction in this fundamental aim of life. He thinks more of us than he does of the birds and the flowers. If we look after His business, He will look after our affairs.

Have not the great body of professed believers in Jesus gotten off this center? Are we today more concerned about the progress of the kingdom of God than about the financial depression or recession, or about the price of cotton and the family income. If we want a genuine revival, it had better be one in which we get straightened out as to the fundamental reason for living, the real aim of life. It is no use to get up more steam in the locomotive until we get it back on the track. Otherwise the more steam in the engine, the deeper we go in the mud.

BR HEADED FOR DICTATORSHIP?

This is no indictment of any ambitious statesman or politician. It is no reflection on any political party. We are not primarily concerned about political parties. Our concern is with the spiritual, moral, intellectual and material welfare of all the people, the people of America and of the whole world. We believe that democracy is an essential condition of progress and of permanent happiness. And you may spell democracy with all the letters capital if you wish. We do not believe that the religion of Jesus Christ is safe anywhere except in a democracy; and we do not believe that religion can be Christian except as it is free, except every individual man and woman has freedom to decide for himself or herself under God what is right and what is true.

We further believe that there can be no genuine and permanent democracy worth the name except where the Spirit of God is on the people and within them. The need for outward restraint and control ceases only when there is established an inward control which makes for righteousness, justice, order and peace. When people are dominated by a passion for righteousness the need for outside control ceases. When a devotion to the common good possesses us legal sanctions and penalties are not needed. That is just another way of saying "He that loveth his neighbor hath fulfilled the law," or "You owe no man anything save to love one another." (Get that translation.)

But what has this to do with dictatorship? Much every way. The less there is of inward control, the more necessity there is for outward control. The less dominant the interest of others, the more constraint there must be on our dealing with others. The less of the "Royal Law," thou shalt love thy neighbor as thyself, the more laws and more stringent laws have to be made; the stronger must be the enforcement agencies. The less we control ourselves the more we have to be controlled by others. If we do not regard truth and justice and righteousness, then must we be made to conform to standards imposed from without.

We are today living in a period of spiritual and moral decadence. We see and do things today that would have amazed and shocked our fathers and mothers. This cannot be laughed out of court as the mumblings of age. Let those who talk of a revival take cognizance of these facts. We are throwing away regard for law and little effort is made to enforce the law in many places. The law itself is rendered ineffective by injunctions granted on flimsy pretexts and a conspiracy of lies. In Vicksburg and Natchez and Rosedale and on the Gulf Coast whiskey is displayed openly for sale in violation of law and without protest. We haven't even got an indignant and courageous Carrie Nation. The governor reaches out the arm of the law across the river from Jacpsen and frightens the "Gold

Coast," when the Gulf Coast is unmolested, being under the control it is said of friends.

These are local symptoms which extend around the world. In Arkansas and Nevada the divine institution of marriage is mocked by disgraceful divorce laws. In New York it seems impossible to punish corruption. In Chicago the states attorney says he is helpless to secure convictions. This morning's paper tells us of a race track operator who has 32 of the state legislature in his employ, paying them a daily wage of \$6.00 and publicly says he is getting ready for the day of the election.

The "great dailies," many of them are saying it is impossible to enforce the law. In Europe and Asia the rights of men have ceased to be recognized in many countries, and no nation is safe that is not armed to the teeth to defend itself. International treaties and covenants are thrown to the wind. International law is in chaos. Secretary Hull appeals in vain to the governments of the earth to keep their plighted word. Distrust and fear and panic have seized the world. Men are in perplexity for what shall come upon the earth.

It is just such a condition as this that makes dictators. They seem to become a necessity for the preservation of any semblance of order. It is not primarily ambition which makes dictators. That has its place. But the chief cause is in conditions of chaos from which there seems no way out but dictatorship. When men are not united in a righteous purpose, they are huddled together by fear. Dictatorship seems the only alternative to utter disintegration. So it was in Russia, in Italy, in Germany. So it will be in all the world unless we can restore the reign of righteousness.

There is only one thing that can save us. That is a world-wide revival. A revival not in your church only, not in one denomination, not simply in the South, or in America; but in all the world. Are you praying for this? Nothing short of this is according to God's plan; nothing else harmonizes with the gospel itself. Read 2 Thessalonians 2:3ff about the falling away, the man of sin, whom the Lord Jesus shall slay with the breath of his mouth.

BR
Rev. Barney Thames who had a serious automobile accident in Mississippi about a month ago has sufficiently recovered to be taken to his home in Wellington, Kansas.

What a hurry people do get into when it is too late. A common experience with us in the Record office is to get a communication, generally an obituary from somebody who says, "Please get this in this week's paper; I have delayed a month in sending it."

Hernando Baptists are this week celebrating the opening of their renovated church building. Besides Pastor C. O. Cook the speakers are Dr. J. W. Lee, Dr. R. G. Lee, Dr. R. B. Gunter, Dr. R. J. Bateman, L. O. Cook and Miss Frances Traylor. The church was organized in 1840.

In August Rev. Joe Canzoneri led the singing in the revival meeting in Walnut Grove where Dr. M. O. Patterson is pastor, preaching by Dr. L. Bracey Campbell. Then he was in a meeting at Hickory where brother D. A. McCall preached. The Lord blessed their labors. Brother Canzoneri also assisted in a meeting at Donelson, Tenn., a suburb of Nashville, G. Green, pastor. Seventeen were added to the church. Here also he met a college mate, Mr. Warrick, connected with Peabody College who is helpful in all the church work.

At South Orange, N. J., the president of a Catholic school last week, Rev. J. F. Kelly, insisted that American schools must be required to furnish courses on Americanism. We are thoroughly agreed on this but would probably differ on what is Americanism. For example it has always been considered a fundamental of Americanism that we shall keep church and state separate, and tax money is not to be used for the support of religious institutions, or those belonging to religious bodies. Will you accept that brother Kelly? Now don't let any Baptist school embarrass us by accepting money from the federal treasury.

Convention Board Department

R. B. GUNTER, Cor. Sec'y.

WHAT IS MIDDLE AGE?

A letter came recently from the chairman of a pulpit committee asking the writer to recommend a pastor to a good church. He stated that the church would prefer a man who has not passed middle age. Since his letter came, another chairman of a pulpit committee stated that his church is looking for a man who had not passed the age of 45 and was not younger than 35. The letter referred to above raised this question: what is "middle age"? Since some people die early and others reach the century mark, it is hard to say what middle age is.

But more serious than middle age is the fact that preachers reach the dead line so early in life. If one shall be so unfortunate as to be thrown out of service at the age of 45, the chance for re-entering service is very limited. It might, however, be well to remember that Christ spent only three years in active service and that John the Baptist doubtless spent less than three years. It may be true that preachers overestimate the value of their services, or it may be that we do not work hard enough to cause people to feel that our services are still needed, or it may be that juvenile thinking on the part of church members is responsible for limiting the age of active service for preachers. There is at least a field for thought.

With the present demands of churches for an educated ministry, a preacher finds it hard to prepare for his life's work by the time he is 25 years of age. A majority do not finish college and seminary work before the age of 25. If 45 is the dead-line, they have between fifteen and twenty years for service. If this is the rule, we should keep in mind the words of the Master when He said, "I must work the works of Him that sent me while it is day, for the night cometh."

There are, however, some churches (if some church members are correct in their views) which are suffering because their pastors are physically unable to do all the work expected of them. This complaint is often made. If there is justifiable ground for the statement, it would be much better for the pastors to retire and give place to younger men so that the cause would not suffer. What is true of pastors is also true of men in general work. There is a difference between Baptist pastors and those employed by general boards. Churches have not prepared to take care of retired preachers, whereas general boards and colleges do retire their employees on salaries. Who is right? What is the remedy?

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SHALL WE STAY WITH THE CROWD?

If you get ahead of the crowd, the crowd will think you are crazy. If you do not keep up, the crowd will think you are lazy. So, if you want to stand in favor, you must stay with the crowd.

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COMPARATIVE COOPERATIVE PROGRAM RECEIPTS

	1937	1938
January	\$ 7,353.26	\$ 7,534.95
February	7,482.79	9,613.48
March	10,119.88	10,401.84
April	10,442.80	10,221.24
May	5,705.85	6,421.11
June	7,460.91	7,675.78
July	7,061.84	5,908.81
August	6,160.78	6,866.22
	\$ 61,788.11	\$ 64,643.43

BR

Rev. Percy Ray of Collinsville, Ill., is assisting Pastor I. F. Metts in a two weeks' revival meeting in Northside Church, Jackson. Good congregations are in attendance.

LET'S GO

By A. L. GOODRICH, Circulation Manager

"Ask the People and They'll Subscribe"

GOING PLACES

Grenada County Association:

The Grenada County Association met with Hardy Church which has the EF plan so we expected to find things A-1 and were not disappointed.

Rev. O. B. Beverly is the pastor of the Hardy Church and they elected him moderator. Dr. G. E. Wiley is the vice-moderator and Mrs. John Rundle is clerk. The treasurer's name has been misplaced.

Good reports, an inspiring sermon, bountiful hospitality and good places for us to present the Baptist Record and the Cooperative Program are among the things we pleasantly remember.

Grenada County subscribers are listed as follows: HARDY 28, Holcomb 6, Graysport 2, Elliott 3, GRENADA 118 and 3 R. F. D., PROVIDENCE CHURCH 34, Hebron Church 1.

Monroe County Association:

Athens Church was host to the Monroe County Association and even though they served a wet dinner (rain came during the time) it was so good that we put off starting our reducing diet until next day.

Officers elected were: Moderator, J. C. Pinck; Assistant Moderator, Dr. J. M. Walker; Clerk, Roy Fairchild; Treasurer, Dr. G. T. Tubbs.

We presented the EW plan before lunch and the Cooperative Program after. Several people expressed an interest in the EF plan and hope soon to adopt it.

The reports were well prepared and the folks seemed interested in the kingdom work.

The presence of the beloved J. A. Rogers was an inspiration to all.

Monroe County has subscribers listed as follows: Hamilton 2, Amory 13, Smithville 1, Greenwood Springs 1, Aberdeen 11, Aberdeen R. F. D. 1, Center Hill Church 7, Prairie 1.

Calhoun County Association:

There are many good moderators and brother B. Murphree is one of them. He keeps things moving.

Vardaman Church and Pastor L. F. Haire were hosts to the association and if they left anything undone we didn't find it out.

The outstanding item was the baptism of 374 during the year, the highest number ever reported.

Splendid reports were presented by the various committees and several took part in each discussion.

Rev. J. B. Middleton has promised a sketch of his sermon which will appear later.

Calhoun County's subscribers are listed as follows: CALHOUN CITY 69, Vardaman 13, New Hope Church 2, Slate Springs 11, Sarepta 1, PITTSBORO 13, Big Creek 6, Bruce 3, Derma 8, OLDTOWN CHURCH 26.

Coldwater Association:

Moderator Chas. O. Cook starts on time, stays on time and keeps the speakers on time, which helps to make an interesting association. Other officers elected were Vice-Moderator, H. J. Rushing; Clerk, J. Dunnaway; Treasurer, Tom Flinn.

No better prepared reports have come to our attention. The lunch was above the average and the fellowship still better.

Several expressed an interest in the EF plan and hope soon to adopt it.

We were privileged to be guest in the home of the Charles Dockerys, and they are past masters at hospitality.

Due to the recent death of Rev. W. V. Walker, Rev. W. O. Beatty preached the associational sermon and did it well.

Coldwater Association's subscribers are recorded as follows: HERNANDO 60, Eudora Church 2, OLIVE BRANCH 12, Center Hill Church 1, Horne Lake 1.

Oktibbeha County Association:

From Coldwater Association to Oktibbeha Association is a long jump but the friendly welcome which awaited us was worth several such jumps.

Good places had been provided for us so that we could present the Baptist Record EVERY FAMILY plan before noon and the Cooperative Program after noon. In between we enjoyed a lunch that was a guarantee against reducing. But the host church, Center Grove is noted for hospitality. The pastor, Rev. J. W. Kitchens, saw that nothing was overlooked.

Dr. J. D. Gray was re-elected moderator as was the clerk, Rev. A. H. Childress.

Oktibbeha County's subscribers are listed as follows: Maben 6, STURGIS 36, Starkville 20 and 1 R. F. D., Longview 8, ADATON CHURCH 19.

Poplar Springs, Meridian:

Pastor W. B. Able recently led his people in a gracious revival resulting in 16 additions. As evidence of the interest of the people, many of the men quit their business for a day and gave their services.

The church has recently been remodeled, including a new baptistry and some changes back of the pulpit.

Our subscription list shows the following from Lauderdale County: Russell, Kewanee 1, Daleville 1, Toombs 6, Goodwater 9, MARION 32, COLLINSVILLE 15 and 7 R. F. D., Bonita 2, Bailey 2, Meridian First 25, Fifteenth Avenue 18, Forty-First Avenue 26, Eighth Avenue 7, HIGHLAND 150, Southside 4, Poplar Springs 2, Miscellaneous 16, Midway 5, Meridian R. F. D. 9, NEW HOPE CHURCH 36, Pleasant Hill 1, Meehan 1.

BR

KEEPING ON

By Louie D. Newton, Chairman Committee on Cooperation and Enrollment S. B. C.

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Figures recently released by Dr. Austin Crouch and Dr. J. E. Dillard indicate a decrease of \$18,432.22 in Hundred Thousand Club receipts for the first six months of 1938 as compared with the first six months of 1937. I am happy to report that receipts for the Cooperative Program for the same period show an increase of \$62,788.66.

I find in our own church that it is necessary to carry on a constant program of education regarding the Hundred Thousand Club, just as it is necessary to carry on such program of education for every phase of kingdom work. Just now, when our people are returning from their summer vacations, and when we are entering upon our fall programs, we can render a real service if we will speak a good word concerning the Hundred Thousand Club, reminding individuals and groups of their pledges and the importance of keeping these pledges paid month by month.

Such words of encouragement from pastors, editors, secretaries, teachers, and all the friends of our beloved denominational program, will be "like apples of gold in pictures of silver."

BR

Pastor A. C. Parker says that 32 of his Petal Harvey members have been tithers a good while and that all during the depression their business has not suffered.

The fourth Sunday of this month is promotion day for Pascagoula Sunday school. We want every teacher, officer, and pupil to be in his place at 9:30 a. m. on this Sunday morning. Let us make it a great day in our church life.—E. N. Patterson, Pastor.

"Building a New World" is a booklet published by the Home Mission Board of Atlanta, containing seven addresses delivered at Ridgecrest during Home Mission Week. These are, "Back To Paganism or On With Christ" by W. Marshall Craig, "Christ and Social Redemption" by Brooks Hays, "Jesus vs. Nationalism, Socialism and Communism" by J. F. Plainfield, "Paths Into World Highways" by Blanche Sydnor White, "America The Beautiful" by Kathleen Mallory, "Rescuing Lost Church Members" by Walter E. Woodbury, "Can The Church Answer Human Needs, and How?" by Ira D. S. Knight. The price is 25¢.

THE CALL OF THE HOUR

Matt. 11:28.

Dr. G. E. Wiley, Grenada

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(Requested for publication.)

There never was, in the history of the world, such pandemonium as we now have. In Austria fifteen thousand suicides have occurred in the last few weeks, with fifty German suicides a week among the Jews. Oh, if they but knew the peace that Jesus gives!

Nations are in the midst of the greatest period of unrest the world has ever seen.

Men are inquiring, "How can war be prevented"? Nations are spending more than five billion dollars a year on armaments. Forty-eight nations have fifty-five million trained soldiers ready for war, thirty-five million more than in 1914. On every corner of every city, town and village, we meet the problem of unemployment. Crime is having its day, and men don't know how to handle it. Efforts are being made to turn the whole world against God. The ministerial association of Los Angeles, Calif., has been conducting an investigation, and has come to the startling conclusion that there are one hundred and twenty pagan organizations holding regular meetings within the city.

Is there no help for this situation? Yes! That same Voice that spoke as never man spake is saying, "Come unto me, and I will give you rest."

God is calling to His people to rescue the perishing.

Mere material aid alone will not suffice. To look after the bodies of men, which we should do, and neglect their spiritual needs, is like looking after the house while overlooking the occupants. Some time ago a child's playhouse caught on fire. The fire department was summoned, and the fire extinguished, but they later found that the little girl had been trapped in the playhouse, and her body burned to a crisp. To be sure, the broken-hearted mother was not aware of her little girl's need. But we are not ignorant of the world's need. We know that the flames of hell are reaching out after the lost of this world. Will we stand idly by and do nothing about it? I heard a preacher say some years ago that God is depending on three things to carry out his program of redemption on earth: the Holy Spirit, the Bible, and his redeemed people. We know that he can count on the Holy Spirit; we know that he can depend on his word; but here is the rub: can he count on his people? Have we really been born again, or are we just as selfish as we were before we became Christians? Have we learned anything of the spirit of Jesus, who says: "Go to every creature who is in need"?

The Gospel can supply the world's need

By "the Gospel" we mean the old Gospel of the Bible. There is a great hue and cry now for what is called the Social Gospel, and the Ethical Gospel. However, there is nothing in the New Testament about either of these so-called gospels, nor has any great spiritual revival made headway by the propagation of either. Social reconstruction is a fruit of individual regeneration. It never did work the other way, and never will. By all means we want to redeem the social order. But we can't do it until men and women are changed from what they are in their original nature. And the only One who can change them is Jesus Christ, who came into this old selfish, sinful world, and taught us that God must be first, others second, and self last.

What, then, is our task?

It is to bring Christ into the life of every human being. Bolshevism says: "Give us a new world, and we will give you a new man." But Jesus says: "Give me a new man, and I will give you a new world." This is our task, then, to change men, to change them from what they are by original nature into men and women with the nature of Christ. "He that is in Christ Jesus is a new creation," says the apostle. But he also says "How shall they believe unless they hear?"

Soon our short day to take Christ to lost men and women will be over. Jesus is saying: "Go and tell them that I said, even as I did to you: 'Come

unto me, and I will give you rest.'" Will we do it, or will they go down to eternal woe and shame before our eyes? God help us to be true to our trust in this our day. We have come to the kingdom for such a time as this!

—BR—

"HOW MUCH PROHIBITION?"

N. S. Jackson

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Our esteemed secretary, Dr. Gunter, writing in a recent number of the Baptist Record under the above heading expresses doubt that resolutions passed by religious conventions urging law-making and executive officials to enact and reinforce prohibition statutes accomplishes any good. The writer rather expects to see Dr. Gunter's statement quoted in part and given wide circulation by liquor publications. He states in part: "A person who is influenced by such resolutions for political reasons will be just as easily influenced in the opposite direction if the consideration is more." This is an argument based on expediency and not on principle.

The terms, abstinence, temperance, and prohibition are used loosely by many writers and speakers, and therefore, much misused. Abstinence and temperance refer to the individual and individual habit and conduct. Prohibition is a method based on principle, which by legislative enactment may become the law. Not all abstainers are prohibitionists; nor are all prohibitionists abstainers. The matter to be determined is whether or not prohibition is right in principle. If it is, then religious bodies may and should uphold and strengthen by proper resolutions and declaration the principle which has become by legislative enactment the law.

Most forward movements have been projected by resolutions passed by some religious group or organization. In the annual meeting of the American and Foreign Bible Society, held in New York in 1849, resolutions were adopted recommending revision of the Scriptures. More than thirty years passed before the task was adequately begun, and it was not satisfactorily completed until the American Standard Version was published in 1901. Like many worthy movements it originated in a Baptist meeting, and was launched by resolutions. Resolutions, using a military figure, may be said to be outposts in enemy territory, from which advancement can be made.

The writer holds that passing resolutions accomplishes much good. Many of the county beer-busting campaigns were launched in Baptist associations by adoption of resolutions. The writer knows also that resolutions adopted by Baptists, Methodists, and others had effect in the legislature when determined effort was being made to legalize hard liquor.

The great majority of our people are opposed to the liquor traffic, as shown by every vote recorded. The liquor fight is and will be an endless one. We are encouraged in the fight by the statements and resolutions passed by those who fought and won in an earlier time. Let us leave a record of our opposition for the benefit of generations coming after us. Let us oppose unrighteousness in the home, the church, the state, and the nation; and by all means let us continue to give expression by declaration and resolution to right principles in accord with the wish and will of a great majority of our Baptist people.

—BR—

Rev. Percy Herring who was graduated from Mississippi College passed through Jackson on his way to enter the Baptist Bible Institute. He will continue to serve the churches where he has been preaching in the northern part of the state.

Associations meeting next week: Madison Co. Sept. 27, at Farmhaven; Rankin County at Liberty Church, Sept. 28; Clarke County at Quitman, Sept. 28; Lauderdale County at Poplar Springs Church, Sept. 28-29; Zion at New Hope Church, Sept. 28-29; Bolivar County at Boyle, Sept. 29; Franklin County at Siloam Church, Sept. 29; Prentiss County at Gaston Church, Sept. 29; Choctaw County at Fellowship Church, Sept. 29-30; Perry County, Sept. 29-30; Kemper County at Bay Springs Church, Sept. 30-Oct. 1.

SHALL WE HAVE A SOUTHWIDE CONFERENCE ON EVANGELISM?
By Scarborough and Leavell

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Some weeks ago Dr. S. E. Tull of Mississippi wrote an article to the papers and letters to us about having a Southwide Conference on Evangelism in January, probably in Memphis.

Immediately upon receiving his letter we took the matter up with, and asked the judgment of, the general secretaries of the Southern Convention, the state secretaries, and the editors of our Baptist papers. Up to date we have received about thirty replies. We sought the judgment of this group because they were called in a special session at Nashville immediately after the Richmond Convention to make plans for the Southwide revival.

In these thirty replies there was expressed a deep concern for the interests of the revival, and a belief that such a Southwide meeting would greatly emphasize the importance and value, and put more and more on the hearts of the people, this great movement. They were sure there would be great, beneficial results from such a meeting, if widely and largely attended, with wise discussion of the problems involved.

It will be remembered that the Nashville committee of these general secretaries had made out a program to have our revival movement set out in all the assemblies and all the general meetings during the summer, and to have it presented in all the more than nine hundred associations in the South in their annual meetings, and their programs made out to reach every church and churchless community. Also, the matter is to be presented in all the general conventions, with special discussion and emphasis, and in the same way in the B. S. U. convention in Memphis this fall; and in each of the statewide conferences in the early spring, held by the Sunday School Board, this matter is to be thoroughly discussed and emphasized. Since also the state secretaries are planning to have section-wide conferences in the spring, with great inspirational and informational addresses; or, in some cases, statewide conferences, with wide discussion; and since it is purposed that the Southern Baptist Convention in Oklahoma City will give special emphasis to the revival movement, it was unanimously agreed by these thirty representatives that it is not necessary to hold such a Southwide conference.

It will be remembered that such a meeting, if thoroughly arranged for and publicized, would have more or less of general expense for such advertisement, arrangement for speakers and entertainment, and that there is no available expense account to meet such expenses, and since it is hoped that these other meetings will in a great way carry great emphasis, wide publicity and inspiration back to the people nearer home than would such a general conference, for these reasons we are leaving the matter where it is and following the unanimous judgment of these well chosen leaders and representatives.

We do not mean in any way to discourage any movement by such decision, nor discourage any section of the South from having a general meeting for the purpose of arousing the people. We hope that everything will be done that can be done to carry this movement to the hearts of all of our people, and stir them into a compassionate aroused so they will feel the burden of the lost souls, and that plans will be made to reach the unsaved in every area of the South.

We are greatly in hopes that in all the associations, in all the state conventions, in all the other assemblages of our people, and especially in all the churches, this matter will be presented and the hearts of the people will be stirred, and that great consistent, persistent, intercessory prayer will be poured out to God in behalf of this movement. May God lead us to a Southwide spiritual Pentecost, in which multitudes, multitudes will be won to Christ and trained in His Service!

—BR—

Dr. E. D. Solomon highly commends Dr. F. L. Brooks who has come from Jacksonville, Fla., to be pastor at Plantersville.

The summer our churches a tremendous work of South high as my pr cause of our F to some impor 1. The imn vital interests up" in behalf its causes. It states. That i talk, but it m on us all to P and on those make a free- volved in the pasto to the hearts out—and to a es, as far as and seeing t even beyond t by those wh given. This i our pastors a es, and along of the paym Thousand Cl six months o off and lapsed. This ought r churches sho recompensed churc on debts. To fal of the most These two v attention of tists. 2. The m sociations a are just ahe cept probab be beyond meet. Surel committees, and state n down the that the m Southwide Every assoc a definite l plans are m prayed-up shoul be church-less where lost out Christ. cooperation made vital groups, an that such suggestions the work meetings p or our ca from the the states programs a heavy emp this is as f from our convention sied so Southwide side. The Spirit is o put His bl souls tha would, by upon all c and far-r importan share in

SOUTHERN BAPTISTS FACING THEIR FALL TASKS

By L. R. Scarborough, President

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The summer is ended. Vacations are over, and our churches and denominational agencies face a tremendous task. As my interest in all the work of Southern Baptists is as deep as life, as high as my prayers, and as wide-reaching as the cause of our Redeemer, I wish to call our people to some important matters now facing us.

1. The immediate matter touching the most vital interests of all causes is the "fall round-up" in behalf of the Cooperative Program and its causes. It may not be called that by all the states. That is a western word. It is cow-man talk, but it means much. It means the urgency on us all to pay our church cooperative pledges, and on those who have not made pledges to make a free-will offering to all the causes involved in the Cooperative Program. Surely the pastors will bring this matter with great concern to the hearts of all the churches—not one left out—and to all the membership of all the churches, as far as possible reaching them everyone, and seeing that all pledges are paid, and that even beyond the pledges, by many, and especially by those who have not pledged, offerings are given. This is one of the most vital matters to our pastors and the organizations in our churches, and along with this is the most urgent matter of the payment of the pledges on the Hundred Thousand Club. I understand that in the first six months of this year there was a tragic drop off and lapse, even up to \$20,000 over last year. This ought not to be, and the leadership of our churches should certainly see to it that this is recompensed for by special movements in the churches on this most important matter of our debts. To fall down on our debts is death to some of the most imperial causes in all the Convention. These two vital things should certainly have the attention of all the leadership of Southern Baptists.

2. The meetings of many of our district associations and of all of our state conventions are just ahead, between this and the holidays, except probably in one or two cases when it will be beyond the holidays before the conventions meet. Surely the secretaries, the chairmen of committees, the moderators, the associational and state missionaries, and the others up and down the denominational line, will see to it that the major emphasis will be put on the Southwide revival in all of these organizations. Every association certainly will be organized with a definite leadership, in every case, to see that plans are made for a revival. A well-organized, prayed-up and prayed-down, Pentecostal revival should be held in every church, and in every church-less community, and in all the outdoors where lost men are going down to eternity without Christ. The Southwide organization, in joint cooperation with the state organizations, have made vital suggestions to all these associational groups, and our hearts are greatly encouraged that such organizations will either follow our suggestions, or, on their own initiative, will do the work in a fine way. In these associational meetings plans for victory in 1939 will be made, or our cause largely will be lost. Word comes from the state headquarters of practically all the states that proper committees on convention programs are making large place for, and putting heavy emphasis on, the Southwide revival. Now this is as it should be. If the people will go back from our associational meetings and our state convention meetings with hot hearts and impassioned souls and determined wills about this Southwide revival, it will be done. God is on our side. The Bible is our guide and friend. The Holy Spirit is our pilot, and Jesus Christ would rather put His blood and power into the effort of saving souls than into the effort of making worlds. I would, by my most emphatic urgency, impress upon all our people, as they come to these vital and far-reaching denominational meetings, the importance of this Southwide revival and their share in it.

Another Matter

There is another matter of great importance that lies heavily upon my heart, as I think about this mighty spiritual movement. That is the campuses of our schools—the Baptist schools as well as the state schools and private schools where our Baptist students go.

This matter lies within the circle of the B. S. U. leadership, which organization seems to me to be functioning in a marvelous way. God has packed on the campuses of our schools more vital, far-reaching matters touching the kingdom of God than probably any other area no larger than these campuses. From these institutions largely will come the leadership of our people in all the circles of life, especially in the kingdom of God. How very important it is that these noble young people in these institutions, in the formative and decisive matters of their characters and lives, should be led to Christ, and should have the deep, spiritual impression that a revival will make on their souls and lives.

I would appeal to all the B. S. U. forces on these campuses, all the pastors and churches nigh by these institutions, all the presidents, heads of the Bible departments and faculties of these schools, to join in working out a plan, and putting push and power in their plans, to have a great, spiritual, evangelistic awakening on these campuses, or that a plan of personal witnessing, soul-winning witnessing, shall be made by which all the lost on these campuses shall have a chance to be saved and all the unenlisted a chance to make vital and spiritual connections with the sources of power in Christianity.

The parents of our college students who themselves are Christians, back at home as they think of their boys and girls, should pray and pray persistently, and bring to bear on these college students all the home influences possible in this matter, that on all the campuses of our institutions God will give Pentecosts.

I count these things very vital as Southern Baptists face their fall tasks. We will win multitudes to Christ in proportion as we pray down the power of God and pay the price of renewed fellowship and quickened, revived spirituality, and put our very best along the channels of God's will into this movement. Pentecosts do not come by spontaneous combustion. Somebody pays the price. Will Southern Baptists do it?

—BR—

"AND TERAH DIES IN HARAN"

By W. A. McComb

—o—

We sometimes hear it stated from the pulpit, and also see it in print, that Abram sojourned in Haran until Terah, his father, died. But a careful reading of the Scriptures disproves the accuracy of this statement.

It is stated in Gen. 11:26: "And Terah lived seventy years and begat Abram, Nabor, and Haran."

Then in Gen. 11:32 it is stated: "And the days of Terah were two hundred and five years; and Terah died in Haran."

That statement shows that Terah lived 135 years after he begat Abram.

And it is recorded in Gen. 12:14, "So Abram departed, as the Lord had spoken unto him: and Lot went with him: and Abram was seventy and five years old when he departed out of Haran."

Since Terah was seventy years old when he begat Abram, and as Abram departed from Haran when he was 75 years old, that would show that Terah was only 145 years old when Abram departed from Haran. And since Terah lived to be 205 years old, that would indicate that Terah lived in Haran 60 years after Abram departed for Canaan. This would reduce Abram's sojourn in Haran 60 years and indicate that he tarried there a comparatively short time.

While it is recorded in Gen. 11:31, that Terah took his family, including Abram, and departed from Ur, "to go into the land of Canaan," yet we do not find that God had commanded him to do it. On the other hand Abram was commanded to

"Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." Gen. 12:1.

Terah has been accused of disobedience in not going into Canaan, and also he has been charged with delaying Abram in Haran.

These charges may furnish a basis for an eloquent appeal, but unfortunately they are not based on Bible record.

Mississippi City, Miss.

—BR—

STATE MISSION CONFERENCE

—o—

(Continued from page 3)

W. M. U. department to be paid out of specials as their department specializes in specials. This would, he states, release some \$8,000.00 or \$9,000.00 to be distributed on the percentage basis.

We have no idea to what extent this feeling is abroad in the land nor how many share in this brother's attitude in this matter. Personally, we think such an act on the part of our board would seriously injure our work and in the end it would cause us to lose instead of gain. Why? First, there is one requirement in the Southwide W. M. U. Standard of Excellence which has to do with "meeting apportionment," and the W. M. U. leaders in each state are left free to define this point. In Mississippi the W. M. U. standard has said, with reference to this point, "Sixty per cent of all W. M. U. members shall contribute to the Cooperative Program through their local churches." Should the board withdraw its support from the W. M. U. department and thus force the department to support itself from specials it is highly probable that the leaders would alter their definition of this point in their standard, and should they do so our Cooperative Program would suffer loss. Second, such an act would, we fear, cause our women to become antagonistic to our cooperative work.

(10) Reduce our overhead expense.

Those who answered No. 5 made several suggestions concerning overhead expenses. Their thoughts may be summed up under three methods: Some suggest the reduction of the salaries of the secretary of the Convention Board and his office secretaries, some suggest the reduction of the Sunday school and B. T. U. forces, while others suggest the printing of the Baptist Record on a cheaper grade of paper.

We do not personally believe that either or all of the above methods combined would solve the problem of our so-called overhead expenses. We do not believe the salaries or the number of workers in the Sunday school and B. T. U. department should be reduced. On the contrary we believe that we would profit in every way by adding more workers (six missionaries) to our force. (If the missionaries should be employed we would have no need for full time evangelists.)

If we have analyzed the thoughts of our brethren correctly it is the percentage of mission money that is being used for overhead expenses, and not the amount of money as such, that is causing them to be alarmed. If this be true, then it seems to us the best way to solve the problem would be to increase the amount of receipts. Should we receive \$100,000.00 for State Missions our overhead expenses would be no more than at present, but the percentage would be greatly reduced. To solve the problem of overhead expenses then, we would suggest that we put on a denominational program big enough to challenge the best that is in every Baptist in the state.

We have in this paper given you some of the things the brethren over the state are thinking and are wanting to see come to pass. We trust that you will discuss them freely and frankly without reference to personalities.

—BR—

The death of Judge J. Paul White is a great loss to the city and church at Canton. He was for many years chairman of the board of deacons.

Judge T. Weber Wilson of Washington says that in 1900 there were in the United States 796 federal prisoners, in 1938 there were 18,000. How long can democracy survive?

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Corresponding Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.

Stewardship Leader—Mrs. Galla Paxton, Greenville, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

Intermediate G. A. House Party, Mississippi Woman's College, Oct. 7-9

Quoting from a letter from Miss Mallory:
"In writing her book on Miss Heck's life Mrs. James is very anxious to refer to any letters which friends throughout the South may have received and treasured from Miss Heck. Will you be so good as to request the sending of such letters to Mrs. James, explaining that she will take great care in handling them and in returning them to the owners? Please give all possible and early publicity to this request, stipulating that the treasured letters be sent to Mrs. W. C. James, 2622 Idlewood Ave., Richmond, Va."

—o—

EVANGELISTIC WORK OF PINGTU, SHAN-TUNG, CHINA, AUGUST, 1938

"He went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God." Luke 8:1.

As workers together with Him we are claiming the above quotation. The evangelistic work of our field has never yielded richer returns or been more encouraging. Many are turning to the Lord. In their distress and anxiety they are calling upon His name.

Soul winning has been stressed in Bible conferences for Christian workers. This grew and grew in our hearts till in the early autumn the names of the towns of our county were written out and divided among the churches. There being some 2,000 of these towns in many of which there was not one Christian. Full many a time our hearts have ached as in passing from one church center to another we were obliged to pass through town after town in which not one knew the Lord Jesus Christ. In every home there were idols, every family worshipping these idols. Each church gladly received their quota of towns, some 30, some 60, some 100 and some more. The Christian workers returned to their respective churches to enlist earnest, willing hearted Christians in this "every town campaign." Singly and in bands they went out seeking the lost. To them the commission is still—go ye. Our great hope and prayer is for earnest Christians in every town. At our next worker's conference one of the most inspiring hours was the daily reports from these churches. Thousands of tracts have been distributed, thousands have heard the word, hundreds professed conversion, and many wanted their names enrolled as interested in the Jesus way. Truly these earnest messengers are following our Lord in going throughout every town and village preaching and showing the good tidings of the Kingdom of God. The Lord is working with these faithful ones in opening doors and hearts for the message. There was some persecution, they were driven out of some towns, but with prayers for the persecutors they rejoice in being counted worthy to suffer reproaches for His name.

In one town back up in the mountains so many have turned to the Lord recently that they have built a little gospel hall and invited one of our best teachers, as teacher and religious leader. In another town away on the outskirts of our field large numbers have turned to the Lord and are so hungry for teaching that we have sent a seminary student to spend his vacation teaching them.

While in the country the goal is every town, in the city it is every door. A good beginning has been made at reaching every family with the Word.

Two and three evangelistic bands continually hold meetings in the churches, in schools, in homes. Many turn to the Lord for life. Christians are strengthened, and volunteers enlisted in reaching the unreached. Through these meetings and in many ways there has been a steady growth in Bible reading. Numbers of our churches held daily Bible study and prayer periods.

During the four months in which our city was occupied by the Japanese our compounds swarmed with refugees. Meetings were held for these, classes were organized. The 35 who were housed in Mrs. Yocom's laundry and other rooms were taught by an earnest young woman. A large number refugeeing in the girl's school were faithfully taught. Forty bright young girls with us read through John and Luke, memorizing dozens of verses. The mothers were taught, the children were taught. How it thrilled our hearts to hear them singing gospel hymns. Thus His word found entrance into many hearts, some of which had been fast closed. Numbers of these are happy in Jesus now.

The Bible school which had formerly accommodated only Christians and inquirers also opened their doors to these refugees and were crowded to the limit. Among their number were government school teachers and pupils and some high school graduates. Some of these had been openly anti-Christian. All were brought face to face with the question of their salvation. It was a great joy to see every one enrolled in the Bible school saved. And now they are taking the light into their schools and other places. More than 120 were enrolled.

Two of these government teachers who were refugee pupils in our Bible school are from the west suburb. Later in visiting in their home we found that their mother was one of Lottie Moon's pupils forty-four years ago and there seems to be a spark of life, though hid away all these years. Secretly she was praying that they be saved. Her prayer was answered and thus Miss Moon's works do follow her.

Our colporters report an unusually good year. It has seemed impossible to keep supplies of Bibles and Scripture portions though demand has been so great. These faithful workers are also deeply interested in seeking the lost.

Summer vacation Bible schools do their part in spreading the glad tiding. We are organized for at least one in each of the 35 churches.

Our village primary schools are in many instances the educational and religious centers for the villages. Here Sunday school and Sunbeam societies are organized, prayer meetings are held. They are at times fore-runners of churches. Truly these are Gospel light houses in dark corners.

The Gospel message is the order of the day in our midst. One hundred and sixty have been baptized into the city church this year. Large numbers have been baptized into the village churches. One new church has been organized. One of our great needs is more pastors. Please join us in prayer for this. And that many souls may be saved. How we need prayer help for this. Our seven or eight thousand Christians in the county are few indeed as compared with the almost one million people of the county. Pray for us. Our opportunities were never greater. May we prove worthy of the trust placed in us.

Sincerely, gratefully, your missionary,
Pearl Caldwell.

Mars Hill College (Baptist in North Carolina) opened with the largest enrollment in its history.

Rev. N. R. Stone reports a good meeting at Grace Memorial Church, Gulfport. He and Rev. Geo. C. Cates are this week holding a tent meeting in Hattiesburg, located at Main and Fourth.

Mr. Earl J. Mercer a traveling man of Oklahoma City, specializes in leading to Christ hitch-hikers whom he picks up on the road. He has the names and addresses of 125 whom he has led to Christ this year.

Correction: In publishing the gifts from the churches from January 1st through June, Poplar Flat Church in Winston County Association was credited with only \$6.00 to the Five Thousand Club. This should have been \$12.00.

A committee on digest of letters in an Oklahoma association found that where most copies of the Baptist paper went there was the largest per capita giving. You can demonstrate that in most any association.

Three were added to the Clarksdale Church Sunday. This church recently suffered the loss of one of the deacons, Mr. J. M. Brooks who had been Sunday school superintendent for thirty-five years.

Drew Baptist Church reported to the association a total of 168 additions for the associational year, 85 of them by baptism. Total contributions for the same period amounted to \$6,965.41. Of this amount \$1,894.24 went to causes away from home.—J. H. Kyzar, Pastor.

Pastor D. W. Nix of Juniper Grove Church, near Poplarville had Rev. D. H. Barnhill of Pelahatchie with him in a gracious meeting. Good preparation had been made and the revival was said to be the best in years. There were 61 added to the church, 40 of them by baptism. The singing was led by Prof. Marshall of Poplarville.

The Stout Memorial Hospital at Wuchow, China, operated by Drs. Beddoe and Wallace of the Southern Baptist Board was bombed by nine Japanese planes. None of the staff was injured, but \$50,000 damage was suffered. It is said that the hospital was plainly marked with American flags. The bombing occurred last Sunday.

Those of us who would have our children taught religion might as well make up our minds to this: we must not expect the state to do it for us. We have homes for the purpose; and we have churches and Sunday schools for the purpose; only let the homes and the churches and Sunday schools be faithful to do their duty in teaching religion to the children and not expect the public schools to do this work for them. Pitiful indeed must be the state of those homes and churches that have to call the schools to their help in this important matter.—Biblical Recorder.

The A. A. A. may be doing somebody good though such information has not come our way. In one case in our knowledge this government agency compelled a negro tenant to plow up two acres of cotton. He won't make enough cotton to pay his rent, not to say anything of paying \$165.00 for a mule he had to buy to make his crop, and he won't have one cent with which to buy clothes or any other necessity of life. If ever the agriculture of this country was in a mess we have it today.

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The Baptist Record

Published every Thursday by the Mississippi Baptist Convention Board

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Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

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East Mississippi Department

By R. L. BRELAND

An Appreciated Letter

Recently I received a very much appreciated letter from brother W. H. Wilkerson of Daleville, Miss. He has known our family all his life and remembers many things about them I never knew. He is in poor health now and his eye sight is poor, but he still remembers. I give a few extracts from his appreciated letter:

"I read in the Record of Ed Breland, as I called him. He is 11 years older than I. The mention of his name brought back to mind many things past. I knew all the Brelands, first of all Rev. O. F. Breland. I was living at Pleasant Grove (Newton County) when the church was organized by Elders N. L. Clarke and O. F. Breland, under a brush arbor. My mother was a charter member of the church. O. F. Breland was the first preacher I remember hearing preach.

"O. F. Breland baptized my father, J. H. Wilkerson, Mrs. Coughran and Mary Coughran and others. I remember hearing him say as he finished baptizing, 'This is the way they did it in olden times.' David Herrin and J. Ezell were deacons. We lived close to the church and brother Breland was in our home many times. I remember hearing him and my father talk about Robt. E. Lee and the war.

"Ed Breland and Robert Evans, who later became a Presbyterian preacher, were leaders in the debates at Gardner school. They were good debaters and usually were on opposite sides of every question. The family has done more for the church and humanity than any other. G. W. Breland was the best friend I ever had. Eugene Breland was the best friend to humanity. He blundered sometimes, but I have said that I would go farther to hear him preach than any one I knew."

These words from brother Wilkerson are greatly appreciated. He has been a very busy worker until

infirmities stopped him. May he be blessed of the Lord.

Addison has said: "If you wish success in life make Perseverance your friend; Experience your counselor; Caution your elder brother, and Hope your guardian angel." It seems to me that he left out the most important: faith in God. No life can succeed with God left out. When will "wise" men learn that truth?

Rev. W. J. Derrick is a native Mississippian. He is a brother of the late Rev. M. J. Derrick. He was pastor of Water Valley Baptist Church for several years. He is now making his home at Jonesboro, Arkansas. He has a son who recently finished at the Southern Baptist Seminary. Brother Derrick and son recently took their vacation in our state and were appreciated visitors at the Yalobusha Baptist Association. We sympathize with brother Derrick in the recent death of his wife.

A beloved brother member of one of the good churches that I have the honor of serving as pastor, said in a recent letter: "I am sorrowful over our small contribution to missions. I told the Sunday school that we would not continue to be blessed unless we paid more, nor could we expect His great promises unless we honored God more with our substance. Doubtless our faith is measured by our paying." This brother seems to have the right idea, for the Master said: "Give and it shall be given unto you." More people suffer from giving too little than from giving too much to the Lord's cause.

I have just been informed that my brother, Rev. E. W. Breland, had died April 28, 1938. He was nearly 88 years old. He had been a preacher for about 45 years. He died at the home of his daughter, Mrs. Emma Smith, near Neshoba, Miss. One more tie less on earth, one more tie more in heaven. Going to heaven will be glorious.

Brother T. T. Gooch, clerk of the Yalobusha County Baptist Association, informs me that the association will meet with Camp Ground Baptist Church next year. He further states that the resolution committee offered the following resolution which was adopted: "Be it further resolved, That we render praise for such evidence of our prayers having been heard and answered in regards to brother R. L. Breland whom God hath returned to us." This was appreciated by the writer.

A letter from brother B. E. Turner of Coldwater Baptist Church, Neshoba County, says: "Rev. Oscar Breland preached for us Sunday afternoon. The committee nominated the teachers and officers for the Sunday school. The general officers are Lamkin Clark, superintendent; B. E. Turner, associate superintendent; Lucile Johnson, secretary and treasurer. Some changes were made in the teaching force but we did the best we could." This country church is on the standard list again this year.

A card from Miss Ora M. Lewis of Neshoba brings the sad intelligence that brother Jim Cooper is

seriously ill in the hospital at Philadelphia. He is 83 years old. He is one of our dear friends and it is hoped that he will soon recover.

Mrs. Neva Griffin of Mt. Sinai Baptist Church, Neshoba County, writing of the 100th anniversary of that church October 2nd, brings some information: "Frank Dearing was ordained in 1928 and Johnnie Breland was ordained in 1928." This brings the number ordained by this church to seven. Several more were licensed.

—BR—
THY FAITH HATH SAVED THEE

To believe God is the greatest possible honor that man is capable of rendering to Him.

To disbelieve Him is the greatest possible insult that could be hurled at Him.

God takes great delight in rewarding them that trust Him.

Enoch believed God, and he had this testimony "that he pleased God.

And it is written that "It pleased God by the foolishness of preaching to save them that believe."

Also: "But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." The Lord Jesus said to the woman: "Thy faith hath saved thee." He told the truth.

He also said: "Verily, verily, I say unto you, he that believeth on me hath everlasting life." And I know it is so.

The Apostle Paul, under the inspiration of the Holy Spirit, wrote: "For ye are all the children of God by faith in Christ Jesus." Now, that is the truth, whether men believe it or not. Now, here is a strange statement of scripture truth, hard for men to believe, yet it is the truth: "But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." I quoted this verse of scripture to a man once, who was a church member, and he frankly told me that he did not believe it.

There is something strange about faith; all men do not have it.

I was talking to an old infidel negro, not long ago—he is an intelligent negro, and has a large library filled with books of destructive critics—and he said: "I am only interested in the things of this life, for all is dark beyond the grave." I said to him: "I am more sure of the blessings of life beyond the grave, than I am here in this life." He said: "How do you know there is life beyond the grave?" I said: "I have two ways of knowing it, first, because God says so; second, because I have the witness of the Spirit in my heart, witnessing with my spirit that these things are true." He said: "Why is it that God keeps me in the dark, and let's you know these things?" I answered: "It is because you do not believe Him." I said: "Old negro, you ought to be ashamed of yourself, for God is good to you, He gives you the very air you breathe, the water you drink, the food you eat and everything you need to enjoy, and you do not even thank Him for it, because you do not believe Him."

continued: "Look out, and you see the ground, the trees, the grass and herbs: look up, and you see the sun, the moon, and the stars in all their glory; and you wonder how all these things happened to be here; but I do not, I know! In the beginning God created them. He created man in His own image and likeness, and you rebel against Him, and will not believe Him." I also said: "You insult God by refusing to believe Him." I continued: "Alex, why not acknowledge Him now, in all things; there is nothing I would enjoy better than for you to see the light by believing Him and let me stand by your grave and preach your funeral, and say: 'Here is an old negro who wasted his life an infidel until he was old, now he has seen the light, and acknowledged God, believed Him and has now gone home to glory.'" And when I got through with him, all that Satanic grin was gone from his face, and he said: "Mr. Heath, I want to have a long talk with you sometime."

I want all my readers, who believe God and are interested in the salvation of lost souls—even an old negro—to pray with me for this old 75 year old infidel negro, whose health is bad, and he will not be here long.

O how the world needs faith in God.

J. E. Heath.

Duck Hill, Miss.

—BR—

CALHOUN BAPTISTS MEET

—O—

Calhoun Baptists met in their sixty-third annual association Sept. 13 and 14 at Vardaman.

B. Murphree, moderator; E. A. Dye, clerk; and Bryan Flannigan, treasurer, were elected unanimously to carry on another year.

Rev. J. B. Middleton came with a fine introductory sermon on evangelism. N. S. Jackson, Rev. A. L. Goodrich and Mrs. Mize represented state interests.

Baptisms were 331 for the association and 370 for the county, total membership was 5,883 for the association and 6,837 for the county.

The Cooperative Program reported \$900.40 in collections and designated objects received \$1,208.38.

Revival meetings have been good in the county, the crowds large and a live and growing interest reported.

The next meeting will be held at Mt. Moriah.

All over 70 and all preachers present stood in the altar for a parting handshake as the association sang "Sweet By and By" at the adjournment.

Leslie E. Roane.

—BR—

Shorter College, Rome, Georgia, founded by Alfred Shorter, a Baptist layman, opened its 66th year this fall with the message of the convocation service delivered by Dr. Willis E. Howard, pastor of the First Baptist Church, LaGrange, Ga. This standard liberal arts college for young women has an increased enrollment this year with girls from as far away as Minnesota as well as from many Southern states. Dr. Paul M. Cousins is president.

Sunday School Lesson

Prepared by
By HIGHT C. MOORE

DAVID: TRIUMPHANT FAITH
Psalms 23 and 27

—o—

Notes Analytical and Expository

1. Faith Never Wants. Think again through this Shepherd Psalm. (1) My Shepherd. What a tender relation existed between the Oriental shepherd and his sheep. He fed and led them, helped and healed them, sheltered and saved them. Is not the Lord the same to me? Truly, and with a whole heart I can say: "The Lord is my shepherd." What infinity of condescension is his; what infinity of privilege is mine! (2) My Sufficiency. Since Jehovah shepherds me and while I follow willingly in his flock, is there anything good for me that I shall lack in this life or in the life to come? In full faith and unfaltering trust I can say: "I shall not want." My sufficiency is of God. (3) My Repose. The world is turbulent around me. Temptations, trials, and tribulations abound on every hand. Where is there repose for my soul in the noonday of heat or in the eventide of weariness? From a joyful heart I can say: "He maketh me to lie down in green pastures." What sweet rest is there in these meadowlands for the soul! (4) My Refreshment. Have "the streams of the South" dried up in their channels? And am I left in a dry and thirsty land? Nay, the waters of rest and the wells of plenty are through his mercy accessible. I can sing with confidence: "He leadeth me beside still waters." (5) My Restoration. How often I stray from the path of safety and fall among the briars and thorns of the thicket! And how often I faint under the labors of life and the glare of noonday! Who is there to refresh and strengthen my weary heart? I call upon the Shepherd to lay his healing hand upon me, for "He restoreth my soul." (6) My Leadership. False voices are ringing around me and there is danger that I may heed them and go astray. In my own self-will, I would be certain to walk in paths unsafe and forbidden. Happily I can look to my Shepherd for guidance: "He guideth me in the paths of righteousness for his name's sake." And I know that if I always follow his leadership, I will always go right. (7) My Loneliness. But even in the path of duty there is now and then a Hill of Difficulty and a Valley of the Shadow of Death, as Bunyan pictured in his matchless allegory. Long before I reach the end of the earth-life, I may have occasion more than once to say: "I walk through the valley of the shadow of death." How lonely I am, and must be, in the time of darkness! (8) My Courage. In the midst of my darkness and difficulties, I must not lose heart. In fact, I need to be stronger in soul than at any other time. Happily because of my relation to my Shepherd, I can say: "I will fear no evil." How otherwise can the fears of life be calmed? (9) My

Companion. But the secret of my courage in the midst of my loneliness and danger lies in the fact that I have an omnipotent and omniscient Companion: "For thou art with me." While in the pleasant pastures I looked to my Shepherd and called him "He," but in the valley of the shadow of death I drew nearer to him and he to me so that I could say "Thou." No better companion is there in all the wide universe through all the ages. (10) My Comfort. The Good Shepherd is equipped for my defense and my guidance through the dark experiences of life. Herein is my consolation in the trying time, for I can with truth and confidence say to him: "Thy rod and thy staff, they comfort me." (11) My Provision. After the valley of the shadow comes the banquet of blessing and the table of divine hospitality. With exultation I can say to my Shepherd: "Thou preparest a table before me." And who but the Good Shepherd could spread such a feast as he before his flock in his own house of hospitality? (12) My Adversaries. Though the Good Shepherd is so provident of my needs and though I am so safe in his banquet-hall, yet I must not forget that the table he prepares before me is "in the presence of mine enemies." The wolf and the thief are abroad. (13) My Anointing. Do I need the healing oil for my hurt or bruise? Or am I to be anointed and set apart for special service? Or is it possible that the Shepherd would descend to honor me in the presence of mine enemies? To him I look and gratefully say: "Thou hast anointed my head with oil." (14) My Abundance. There is nothing scanty or penurious in the provision which Jehovah makes for his followers. As a guest and beneficiary of his I say: "My cup runneth over." How abundant even to overflowing is his mercy toward me! (15) My Attendants. As I follow the leadership of my Shepherd, I have through his grace the angels of Goodness and Lovingkindness as my attendants on the way. In view of their presence, I sing with joy: "Surely goodness and lovingkindness shall follow me." (16) My Life. Does my Shepherd lead me into the pleasant pastures and leave me there? Do Goodness and Lovingkindness attend me now and then only to forsake me in the moment of peril? Nay; I have the glad assurance that they will follow me "all the days of my life." Whether my days be many or few, not one of them will be spent beyond the pale of divine mercy. (17) My Eternity. Beyond this vale of tears I can look with hope and faith into the glorious Yet-to-Be. For by the power and goodness of my Shepherd "I shall dwell in the house of the Lord for ever."

2. Faith Always Wins. Sing again this song of courage. It is a song of trust in God and triumph through God. Note: (1) My Light. All the light I get and all the light I give must come from God. He is not only the source and giver of light but the light itself, the only light, and all the light that reaches me and reaches all men. "The Lord is my light." (2) My Salva-

tion. None other can save me from my sin. None other can save me from danger and defect. None other can save me on earth and in heaven. "The Lord is my salvation." (3) My Strength. Am I weak and helpless and exposed to peril? Yet whom shall I fear? And of what shall I be afraid? I have a stronghold in God. "The Lord is the strength of my life." (4) My Sanctuary. Am I an alien in a strange land? Is the Temple of God far away? How my heart yearns to dwell in the house of the Lord where I can inquire of him and behold his pleasantness and enjoy his fellowship. (5) My Security. Do enemies of the good surround me? Yet I will be confident. Are evil-doers ready to devour me? My heart shall not fear. Do I have, will I ever have, my day of trouble? His pavilion will be my refuge and his tent my shelter. (6) My Stability. Am I now and then floundering in a bog with mire and quicksand? "He will lift me up upon a rock." So my goings will be established. (7) My Sacrifice. The Lord has been good to me. I can never repay him for the least of his mercies. But I can and I will offer him the sacrifices of joy which he desires of my hand and my heart. (8) My Song. I may not be gifted in music and my notes may be halting and dissonant but my song can be spiritual and sincere and, best of all, acceptable to God. So "I will sing praises unto the Lord."

—BR—

MONROE CO. ASSOCIATION

—o—

Monroe County Association met September 7th with Athens Church. There are 18 churches in the asso-

ciation, one new one, Calvary Church, with 69 members.

J. C. Pinnix was re-elected moderator for the fifth year. Brother Roy Fairchild was re-elected clerk for the second year. Dr. G. W. Tubbs continued as treasurer, having served many years.

Two state workers were present —A. L. Goodrich and Mrs. Mize, representing The Baptist Record, Cooperative Program and the Orphanage. An offering was made for the Orphanage.

All the churches were represented and the meeting was harmonious and spiritual. The hostess church entertained well. The sermon was by Rev. J. F. Measells of Amory, the text, "Except the Lord build a house they labour in vain that build it."

Next session will be with Center Hill Church.

J. C. Pinnix.

—BR—

The professor was once accosted by a dirty little bootblack. "Shine your shoes, sir?"

The professor was disgusted by the dirt on the lad's face. "I don't want a shine, my lad," he said, "but if you'll go and wash your face I'll give you sixpence."

"Righto, guv'nor," replied the boy, as he made his way to a neighboring fountain. Soon he returned looking much cleaner.

"Well, my boy," said the professor, "you have earned your sixpence; here it is."

"I don't want your sixpence, guv'nor," replied the boy. "You 'ang on to it and yet your 'air cut." —Tattler.

—BR—

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Sunday School Dept.

E. C. WILLIAMS, SECRETARY
JOHN A. FARMER, ASSOCIATE
MISS RUBY TAYLOR, ELEMENTARY SECY.

No New Roll

Beginning the third Sunday in July we had brother C. S. Thomas with us at Pilgrims Rest, Webster County. The church was already ripe for a revival, and brother Thomas was just the man that the Lord could use to proclaim the Gospel effectively, and he did preach with power, in the Spirit, the wonderful Gospel of the Lord Jesus.

There were twenty-six added to the church; twenty for baptism, and six by letter.

Beginning the fourth Sunday in July we had with us at Oldtown, Calhoun County, Bro. J. M. Spikes, and from the very beginning we felt the presence of the Lord. The church was greatly revived. Bro. Spikes brought us some great gospel messages, and the Lord used them to stir the hearts of his people for his glory, and sinners were converted unto the Lord; twenty-four were added to the church by baptism and three by letter.

Beginning the fifth Sunday in July we had brother T. J. Smith with us at Fellowship, Choctaw County, even though we had very bad weather the first half of the week and small crowds, the last half was better, and we had large crowds.

Brother Smith did some earnest preaching which was well received, and the Lord blessed it to His glory in the salvation of the lost. Brother Williams was also with us, and taught a Daily Vacation Bible school, and was a great asset to the meeting. There were twenty-seven added to the church, twenty-three by baptism and four by letter.

First Sunday in August we had brother L. T. Greer with us at Mt. Pisgah, Choctaw County. We appreciated brother Greer for his fearless preaching, in which he exalts Christ, and condemns sin without respect of persons. It was the privilege of the pastor to attend Mississippi College with brother Greer and the renewal of that old fellowship made it a very pleasant week for the work of the Lord. We were also blessed by having Miss Myrtis Haynie teach a Daily Vacation Bible school in connection with the meeting.

There were twenty-five additions by baptism, and several by letter.

Second Sunday in August I was privileged to be with brother W. H. McPhail at Bentley. I found the church in a good condition for a revival, loyal to their pastor and faithful to the church. We encountered some unfavorable weather, but the Lord was with us from the start, and blessed our efforts to his glory, in reviving the church and saving the lost. Brother McPhail is a most pleasant yokefellow to work with, and is sound in the faith. I appreciate him because he stands for our great Baptist work and refuses to yield to the clamor to start some new thing apart from the old established foundation on which we as a church have and will weather all

All indications are that they will have a splendid growth in their Sunday school attendance. There was a willingness to serve, and an earnest desire to do greater things for the Lord and His cause.

THE SUMMER HARVEST

—o—

the storms that the devil may send against the church. There was 12 additions by baptism and five by letter.

Third Sunday in August it was the writer's privilege to be with Pastor J. M. Spikes at Concord for a week's revival. We found the church well filled and overflowing, especially for the evening services. Concord is one of the oldest churches in Calhoun County, and is closely worked; there are several lost people yet to be reached but not nearly so many as is in most communities. The pastor is a very earnest and sincere servant of the Lord, and is a fine pastor and a good preacher. The association with the good people of the church was most pleasant, the Lord's blessing upon them all.

Eight were added to the church by baptism, and six by letter.

One of the striking things that we observed during the summer was the number of adults who were saved, mothers and fathers, and grandmothers and grandfathers.

The greater part, however, were from fifteen to twenty-five years of age.

Jesse S. Dorroh.

—BR—

"THE PASTOR DID IT"

J. D. Grey

First Baptist Church

New Orleans

—o—

It was my privilege to preach three times daily for five days in a revival at Crosby, Miss., week before last. The Lord added 54 to the church during the five days, 27 of them being by baptism. On the human side, the credit goes to the splendid pastor, W. C. Wood.

Brother Wood did what every other pastor can do and ought to. He had prepared the church and the soil for the visiting preacher's coming. Crosby is a splendid industrial city, owned and controlled by the Crosbys of Baptist renown, and has approximately 1,500 citizens, most of whom are employed by the Crosby Lumber Company. This summer, brother Wood has personally taken a census of the entire city. He had listed 86 Baptist prospects and equally as many unsaved people. He knew these personally and contacted them either during the meeting or prior to the meeting. He not only

went to their homes and talked with them but he went right into the mill and out on the stacks of lumber and down in the creosote plant and shook hands with working men as well as with their bosses and talked with them about Christ. Many of these honest hard-working men came into the church during the meeting. Every day at the noon hour we held a service for the men at the mill out under one of the big lumber sheds. This preacher has never seen a more reverent or interested group of men anywhere than were these.

This writer would like to have two things recorded before men and angels: First, Pastor W. C. Wood will in heaven receive, we think, the credit humanly speaking for the success of this meeting. Second, any pastor anywhere can have a gracious revival if he will pay the price in prayer and tears and in hard work as it was paid by W. C. Wood.

—BR—

BLUE MOUNTAIN

—o—

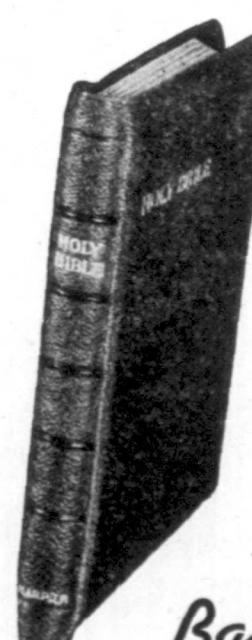
"Dependability, work and courage are necessary for success in life," Chancellor A. B. Butts of the University of Mississippi told Blue Mountain College students this morning in the opening address of the sixty-sixth annual session of the college.

Dr. J. S. Riser, Jr., pastor of the Lowrey Memorial Baptist Church, gave the invocation. President Lawrence T. Lowrey introduced the new faculty members, Dr. Ernest H. Cox, Miss Mary Lou Curry, Miss Helen Kirkpatrick, and Miss Lydia Lowry. Miss Kirkpatrick rendered two violin solos.

President Lowrey expressed regret at being unable to accommodate all girls seeking admission to the college this session. Fifteen of the overflow enrollment were accommodated, largely by members of the faculty releasing their living quarters to the students; but even with this help a number of girls who sought to enroll were denied admission because of lack of dormitory space.

—BR—
Brotherhood Attendance Sept. 11

West Laurel Church 100
Summerland Church 12

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33 And there he found a certain man named *Æ-nē-ās*, which had kept his bed eight years, and was sick of the palsy.

*d ver. 29
ch. 8. 2
& 22. 18
e ver. 35*

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JACKSON, MISS.

The Children's Circle

MRS. FRANCES LIPSEY STEELE

My dear children:

I wish you might have been with us recently when we went through a pottery and saw bowls and vases of every shape and size being made from clay. It was most interesting to watch. As we entered we were invited into a room where the clay was shaped into the pattern desired. The potter stood by a table on which was a wheel. He turned this wheel by working a pedal with his foot, just the way your mother pedals her sewing machine. He placed a piece of soft, pliable clay on the wheel, cupping it with his hands, and began to turn the wheel. Then with his skilful fingers he formed it into the shaped vessel he needed a tall slender vase, he a low, wide bowl he knew just where and how to touch the soft clay. If he needed a tall slender vase, he formed it with just as much ease. We watched the clay change shape and become beautiful and useful in the hands of the artist.

Do you know what I thought of as I saw him working there? I thought of you. I thought of your young, unformed lives as the soft, yielding clay and of God as the Master Potter. I thought of the beautiful, useful vessel He can make of you if you put yourself in His hands. Whatever He needs the most and can use the best He will make of you if you will say from your heart, "Lord Jesus, I give myself to you. Make me what you will. I want to be what you want me to be." If we put ourselves in His hands as truly as that clay was in the potter's hands, He will just as surely mold our lives in patterns of beauty and service. What better could we want?

We have a letter this week from a little girl whom we have not heard from for a long time. We welcome her back and we welcome two new members too. Each one encloses a gift, and there is an interesting thing about them: they all send the same amount. Notice, when you read their letters.

We have a letter from Mr. Mize thanking us and giving us some important information; also a very kind appreciative letter from Dr. Hamilton.

You will find another puzzle at the close of our page. I'd like to see some answers to this puzzle. Suppose I don't give the answers until I receive some from you!

I have a surprise for you next week!

With love,
Mrs. Frances Steele.

—

BIBLE STUDY

Prov. 20:1, Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.

When Edward Bok was sixteen

years old, the city editor of one of the New York papers asked him to go to a New York society dinner that he might report the speeches made by General Grant and President Hayes. At the close of the dinner the reporters were let in and Edward was seated directly in front of the president. In those days when a public dinner included several kinds of wine, it was the custom to serve the reporters with wine. When the wine glasses were placed before Edward's plate, he realized that he had to make a decision then and there. He had seen wine served often, but he had never tasted it. He decided that, then, when he needed a clear head, he would not begin. So, in order to give more room for his notebook, he asked the waiter to remove the glasses.

It was his first attempt to report a public address. He had no trouble when General Grant spoke, for Grant's remarks were few and spoken slowly. But when President Ruth-

erford B. Hays began, Edward saw that he was in trouble. The president was entirely too rapid for him and although Edward tried hard, he could not keep up with him. He noticed too that the other reporters were doing no better. After the speech-making, he went to the president and explained to him the situation, telling him that it was his first important assignment, and asked if he could possibly be given a copy of the speech so that he could beat the other papers.

The president listened to him and asked, "Tell me, my boy, why did you have the wine glasses removed from your place?"

Edward was surprised but explained his resolution as well as he could.

"Did you make that decision this morning?" the president questioned.

When Edward replied that he did, President Hayes asked him for his name and address and offered to take him in his carriage to the home where the president was a guest and give him a copy of the speech. When they reached the house, Mr. Hayes went upstairs and in a few minutes came down with his speech in full, written in his own hand.

Nor was that all, for the next afternoon when Edward returned from work, he found a note from the president telling him that Mrs. Hayes was interested in what she had heard of him, and of his resolution, and saying that she would like to see him. They were inviting him to dinner with them that evening at eight-thirty.

Although Edward felt that he did not have suitable clothes for such an occasion, he wore the best he had and was graciously received. For two hours he was the guest of the president and his wife, and never did a boy find kinder or more interested friends. That evening was the first of many such as the years passed; the beginning of unexpected little courtesies from the White House.

The simple act of turning down his wine glasses had won for Edward Bok two gracious and cherished friends.

—
McLain, Miss.,
Sept. 12, 1938.

Dear Mrs. Steele:

It has been a long time since I have written to the children's page, some time last year.

I was the first one to join the quarter-to-two club. Then Mrs. Lipsey was living. She was such a sweet lady. Mother told me she knew her. We used to live in Clinton. My daddy is a preacher and was in school there before I was born. My three brothers lived there then.

I now have seven brothers. I am the only girl in our family. I am seven years old and in the second grade.

Enclosed you will find twenty-five cents for the quarter-to-two club. I will try to be more thoughtful about the page in the future.

Your little friend,

Omega Hembree.

Omega, this is a fine letter for a seven year old girl. I know you wrote it yourself too. We are so glad you are writing again to the circle, and thank you a heap for sending this quarter-to-two dues. We are going to be expecting to hear from you often.—F. L. S.

—
Carthage, Miss.,
Sept. 2, 1938.

Dear Mrs. Steele:

I am a little girl 9 years old and in the fifth grade. I read the children's page in the Baptist Record and enjoy it very much. I go to Sunday school most every Sunday.

I enjoy it too. I am sending twenty-five cents for the Orphanage and hope I can send more next time. This is my first letter but I don't think it will be my last one.

Your friend,
Josephine Barnett.

Josephine, we are delighted to welcome you into our circle. We appreciate this gift too. Another thing that makes us glad is that you say you are going to write again. We like our friends to come to see us often.—F.L.S.

—
Shuqualak, Miss.
Sept. 4, 1938.

Dear Mrs. Steele:

Our church has put the Record in the church homes. I want to join the Children's Circle. My school starts September the twelfth and I will be in the third grade. Mr. W. L. Day of Collins is holding a meeting in our church and I have enjoyed it so much.

I enclose twenty-five cents for the orphanage.

Your friend,
Gus Temple Evans.

We are glad you want to join the Children's Circle, Gus Temple, because we want you to join. You are also joining in helping the orphanage and we thank you for that. Were you as glad for school to start as some young folks I know? It means some work, but it means some fun, too, doesn't it?—F.L.S.

—
Dear Miss Frances:

Your check for \$10.75 was received in this morning's mail for which please accept my sincere thanks. Same has been applied as follows: \$4.25 for general support fund and \$6.50 for the Julia Johnson Lipsey Memorial building fund. Our official receipts are enclosed as an acknowledgment of these gifts.

The amount for the general support fund can be used readily as we have some 140 or 150 boys and girls who started to school in our own public school on the campus last Monday and you know what that means; books, school supplies, and clothing. Our 21 boys and girls who attend Jackson public schools from the ninth through the twelfth grade will begin their work on September 19, this means 21 lunches each day, allowing each child \$2.00 per month or ten cents per day, this totals \$42.00 per month for school lunches.

We hope to have the Julia Johnson Lipsey memorial building finished and ready for occupancy on October 1st. This building will take care of 32 junior girls from 9 to 13 years of age ordinarily, but since we do not have sufficient buildings to take care of all the children, some 40 or 45 will live here for the present. This is a wonderful building and we are glad for it to be known as the Julia Johnson Lipsey memorial building in honor to one who loved the children of the orphanage and did so much for them.

I shall be glad to let you know when we will need the furniture for the living room.

We shall be pleased for you or any of the members of your children's circle to visit us at any time.

With deep appreciation, I am
Cordially yours,
W. G. Mize, Supt.

—
My dear Mrs. Steele:

Enclosed is receipt for the \$13.78 sent as a contribution for August for the Children's Circle toward the B. B. I. scholarship. We have appreciated more than we know how to say the wonderful help which these contributions have been to students of past years and are thankful that you are continuing to help us in this way.

We are to have the first faculty meeting soon and I will hope at an early date to give you the name of the young woman most worthy of the Children's Circle and in whom they will be making an eternal investment.

Again thanking you, and with every good wish, I am

Sincerely yours,

W. W. Hamilton,
President.

—
PUZZLE?

(Continued)

(Fill the blanks below with the correct numbers.)

1. And they came unto him, bringing sick of the palsy, which was born of

2. And Jonah was in the belly of the whale days and

3. And of them were wise, and were foolish.

4. They took of the fragments that remained baskets full.

5. The Lord's anger was kindled against Israel, and he made them wander in the wilderness

6. There went in by unto Noah in the ark.

7. Moses was in the mount days and nights.

8. Mary Magdalene, out of whom went devils.

9. He fell into a trance and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the corners.

10. And Joseph's brethren went down to buy corn in Egypt.

11. And when he was years old, they went up to Jerusalem after the custom of the feast.

12. The Lord said to Gideon, By the men that lapped will I save you and deliver the Midianites into thine hands.

—BR—

HOLLY SPRINGS—
The Holy Springs Baptist Church is in the midst of a Sunday school clinic, which began on Sunday, Sept. 11th, with a religious census of the town taken by the men of the church. Messrs. E. C. Williams and J. A. Farmer, and Misses Ruby Taylor and Lucille Keith are teaching classes. Mr. J. N. Barnett of the Sunday School Board brings the inspirational address each evening.

The Brotherhood, organized in August, has been growing steadily in number and interest. They had a meeting on one Sunday afternoon at the jail, which resulted in several conversions, and on the next Sunday they went to the county home, giving a program of comfort and cheer to the inmates there.

Our pastor spent almost all the month of August in meetings. At Carthage, forty-five came into the church by baptism.

Our Daily Vacation Bible school, held last month, was splendid in every respect. The faculty was of the best and the enrollment reached 134, with an average attendance of 101 for the two weeks of school.

The Marshall County Missionary Societies met for their associational rally in Holly Springs church, all organizations contributing to the White shower for the state hospital.

An R. A. chapter has recently been organized with Mrs. C. D. Collins as leader. Nine or ten enthusiastic boys have been initiated.

Church Reporter.

—BR—

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AUBER J. WILDS, General Secretary
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Why Is Thanksgiving A Good Time For A Convention?

Some one has asked the question, "Is Thanksgiving a good time to have the State Convention?" and the answer was—is, "YES," and the reason is several fold. First, can you think of a better way to celebrate a season of thanksgiving better than to spend it studying how you may be a better worker in one of His churches? Second, it is a holiday, schools have the week-end and so the teachers who are leaders in B. Y. P. U.'s, and the young people who are in school can more easily attend at that time. Third, it is true that many places of business close for at least one day, Thursday, thus making it possible for many who work in these places to attend at least for the one day. Five other states have set this season as the time for their State Training Union Convention, and so WE THINK IT IS AN IDEAL TIME FOR OURS. Begin NOW to make your plans to be with us—Calvary Church, Jackson. The opening session will be WEDNESDAY NIGHT, November 23, 7:00 sharp! Watch the Record, week by week, for detailed announcements.

—o—

Attention All Treasurers of Senior B. Y. P. U.'s and B. A. U.'s.

One suggestion as an activity for the missionary committee of our Senior B. Y. P. U.'s and B. A. U.'s is to gather material for the monthly missionary lessons, and turn this material over to the group captain each month who will have charge of this missionary program. In order to help the treasurers who are chairmen of the missionary committee we are listing below the lesson subjects for each month of 1938. This will give the committee four months in which to gather special material for even the first program. If you are interested you will make a copy of these subjects, and begin now to gather extra material for them.

Missionary Topics for Senior B. Y. P. U. for 1939:

- January 29—Christianity Tested in China.
- February 26—Our Worldwide Program.
- March 26—Our Southland For Christ.
- April 30—Christ's Minority in Japan.
- May 28—The Negro.
- June 25—Christian Education — Work of Baptist Student Union.
- July 30—Christians Unafraid in Africa.
- August 27—Winning Our Friends from Other Lands.
- September 24—Seminaries and Ministerial Relief—Loyalty to Our Leaders.
- October 29—Remembering Our State.
- November 26—Loyalty to Neighbor America.

Hinds-Warren Association reports 120 individual units of the B. T. U. This is as many unions as we had IN THE ENTIRE STATE twenty-five years ago. The Training Union has grown in favor with God and man.

—o—

Another Volunteer Summer Reports

Miss Almeta Reeves who teaches music in the Waynesboro public schools serving the Lord all the while and especially in the summer months as she volunteers her services to the Training Union department reports 29 study course classes, arranged, supervised or taught; organized B. T. U. with two unit organizations at Union Church in Smith County. Set up the Associational B. T. U. in Wayne County, and encouraged the work in general in the two counties in which she worked, Smith and Wayne. It is through such cooperation that the work goes forward. In the Wayne County Associational B. T. U. Dr. M. H. Barkley of State Line was elected director, and in the Union Church B. T. U. Mr. Herk Boykin was elected director. Congratulations to all concerned.

—o—

The Seminary News

The Seminary News is a periodical issued by the Southern Baptist Theological Seminary, Louisville, Ky. Recently Dr. S. G. Dobbins mailed a copy of this paper to each of our Training Union directors. This special issue has a playlet in it that would be helpful as an assembly program by the Training

Union. We are hoping that all unions will use it. If you failed to receive a copy, we will be glad to have a copy sent to you.

—o—

Marshall County Elects Director

Because of the moving from the association of Rev. A. B. Jones, who has served efficiently for the year as Associational B. T. U. director, Marshall County at a recent associational meeting elected Mr. Cecil Shadrack of Holly Springs to this important office. Brother Jones traveled nearly six hundred miles over the association during the year in the interest of the work and splendid results mark his efforts. We wish for Mr. Shadrack the wholehearted cooperation of all the churches as he leads on in making Marshall County a 100% B. T. U. county.

—BR—

S. S. ATTENDANCE SEPT. 18TH	
Jackson, First Church	988
Jackson, Calvary Church	983
Jackson, Davis Church	218
Jackson, Griffith Church	656
Jackson, Parkway Church	235
Vicksburg, First Church	473
Newton Church	244
Center Terrace, Canton	101
West Laurel Church	437
Clarksdale Church	377
Meridian, First Church	571
Van Winkle Church	67
Crystal Springs Church	326
Magee Church	192

—o—

B. T. U. ATTENDANCE SEPT. 18	
Jackson, First Church	162
Jackson, Calvary Church	184
Jackson, Davis Church	120
Jackson, Griffith Church	292
Jackson, Parkway Church	78
Vicksburg, First Church	132
Immanuel Church, Hattiesburg	98
Newton Church	123
West Laurel Church	193
Van Winkle Church	45
Canton, Center Terrace	88
Crystal Springs Church	101
Clarksdale Church	126

—o—

BROTHERHOOD ATTENDANCE

West Laurel Church 51

—BR—

IN LOVING MEMORY

—o—

After a long and useful life, spent largely in the service of her Lord, Mrs. Mattie Hensley Nichols passed to her reward on June 15, 1938, at her home in Conehatta, Miss.

Mrs. Nichols was a faithful member of Pleasant Hill Baptist Church, Conehatta, always ready to do her part, and more, in the Lord's service. Her deeds of kindness and love will long be remembered by those who knew her. The genuine hospitality of her home and her kind motherly attention was a benediction to her pastors, through the years, as well as to all who had the privilege of being her guests.

For twelve days after she was stricken, she had every attention that loving hands and medical science could render but God saw fit to call her home.

She leaves four devoted daughters, Misses Minnie, Pearl, Anna, and Lois, of Conehatta, two sons, Jesse of Jackson, and Fred of Texas, four grandchildren, J. B., Jr., and Edwina Nichols of Jackson, and Hilda and Rosemary Nichols of McComb, three sisters, Mrs. Jack Lewis, Forest, Mrs. Jimmie Rush, Jackson, and Mrs. Mary Massengale, Hattiesburg, and three brothers, Irvin Hensley, Noxapater, Jno. Hensley, Lake, and Mid Hensley, Conehatta, besides a host of other relatives and friends.

She was laid to rest in Conehatta Cemetery by the side of her devoted husband, Mr. A. J. Nichols, who preceded her some five years. The writer, a former pastor, assisted by Rev. Bob Allen, conducted the services.

Truly a mother in Israel has fallen. May God's comforting presence be with the bereaved ones.

Rev. H. H. Bethune.

—BR—

Men are peculiar, just as women have long suspected. For instance, a fellow who hadn't kissed his wife in five years shot a fellow who did.

—BR—

Wife (reading)—"It says here they have found a sheep in the Himalaya Mountains that can run forty miles an hour."

Her Hubby—"Well it would take a sheep like that to follow Mary nowadays."

—BR—

"One thing you must say about boxers is that they are ethical."

"What do you mean?"

"Well, they must always look out for the right of others."

—BR—

The cinema manager tapped bill-poster on the shoulder. "You'll have to be more careful about these bills, Jim," he exclaimed.

"Well, next week's film is called 'The Silent Woman' and you've stuck it above a small bill which says, 'The World's Greatest Mystery.'"

—BR—

One evening, tired after a difficult day, the American statesman handed the menu back to the negro waiter and said: "Just bring me a good meal." He put a generous tip on his plate.

A good meal, a very good meal was served. This happened several times.

When he was waited upon for the last time by the negro, the statesman trebled the tip as a good-bye gesture. Just before he was ready to leave the table, his now devoted waiter leaned over his chair confidentially.

"Thank you, sah," he said "an' if you done got any otha frien's what can't read, you jes send 'em to me, sah."

EASE THAT HEADACHE

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LINIMENT

Why Suffer from Muscular Aches and Pains? GET QUICK RELIEF. For sale at your druggist. 35¢

INTERVIEW WITH A COLLEGE STUDENT

—o—

This summer we talked to a college student who will be a senior this fall in a Southern college. We asked him lots of questions concerning his college career and especially his college church. The interview:

We: And so you will be a senior this fall. Only one more year of it. Your college church must be anticipating your return.

He: Well, I cannot say so much about that. You see, I have been terribly busy these three years. I try to get church in every now and then. Dr. B., the pastor, has tried to get me to join the church there but I haven't time for things like that.

We: But you were such an asset to your home church before going away to college. You mean that you haven't joined the church?

He: I know. But it is so different away from home. None of the gang go or do anything in the church, so I've decided that I can just wait until I get through with school. Then, too, being there only four years would sorta clutter up a roll. It isn't necessary to join is it?

We: That is true. You are there only four years but as you regard the church in college, so you will likely regard it after college. There are several reasons why you should join the college church: You cannot attend your home church, but you can attend the one at college. You live in the college community nine months out of twelve, thirty-six out of forty-eight. You live in college long enough to join the other organizations — fraternities, etc. You will always be a visitor, unless you join. Then, too, in the church covenant you agreed that you would join the church in any new center to which you would move. I could go on at length but if for no other reason one should join the college church, it is to avoid the habit of being a church tramp or sermon taster as students do become when not allied with their church.

He: There is something to it I suppose. But now, I have only one year left. I could mean very little in that short length of time.

We: You can mean much this last year. Freshmen and new students will follow you in this respect. What you will do as a senior will greatly influence them. If you did no more than to cause one student to connect himself with the church, that would be doing a lot. Will you not promise to join the church on the Sunday designated by the South-wide Student department as student join-the-church day, which is Sept. 25th?

He: If you think that my joining will help someone else, I promise.

Note: This conversation between a college senior in electrical engineering and a Baptist student secretary is indicative of many student's attitude toward their college church. If someone had only caught this student in his freshman year!

Pastors, parents and friends of students going away to college, by writing the pastor, student secretary or Baptist Student Union leaders in the college community, can contribute much toward their de-

gree of spirituality.

The following are Baptist student secretaries and B. S. U. leaders on the senior college campuses in Mississippi. Send names of students from your church and community to them:

Blue Mountain College, Blue Mountain, Miss., Miss Mary D. Yarbrough, Baptist student secretary.

Delta State Teachers College, Cleveland, Miss., Dr. I. D. Eavanson, pastor.

Mississippi College, Clinton, Mississippi, Mr. Chester Swor, Baptist student secretary.

M. S. C. W., Columbus, Miss., Miss Rhobia Taylor, Baptist student secretary.

Mississippi State, Starkville, Mississippi, Dr. J. D. Ray, pastor.

Mississippi Woman's College, Hattiesburg, Miss., Miss Ora Lee Wells, Baptist student secretary.

State Teachers' College, Hattiesburg, Miss., Mr. C. S. Moulder, Baptist student secretary.

University of Mississippi, Oxford, Miss., Miss Marion Leavell, Baptist student secretary.

Rhobia Taylor, Student Secretary, M. S. C. W., Columbus, Miss.

BR PERSONALLY TO OUR PASTORS

—o—

Dear brother pastor:

You will not misunderstand me, I am certain, in doing the somewhat presumptuous thing of suggesting a subject and even a text for your sermon on Layman's Day, Sunday, October 23rd. I suggest the slogan of the Baptist Brotherhood, "A Million Men for Christ," as the subject, and for the text, John 4:35, "Lift up your eyes, and look on the fields; for they are white already to harvest."

In observing Laymen's Day heretofore, it has been a somewhat general practice for our pastors to invite prominent and capable laymen to occupy our pulpits. Personally, I am always reluctant to suggest to my pastor that he vacate his pulpit on Sunday morning in favor of a layman, even on such an occasion as Layman's Day.

This year, with the cooperation of all of our church organizations, we shall put forth our best efforts to have our laymen fill the pews rather than the pulpits, and we request our pastors to preach sermons appropriate to such an occasion.

Can you think of a subject more appropriate than "A Million Men for Christ"? Such a subject can be readily adapted to any particular program which may have been planned. October will be State Mission month, so why not, "A million men for Christ through our great State Mission enterprise"? In some churches, we shall be thinking about our Cooperative Program; how about "A million men for Christ through our Cooperative Program"? Will it not be a great occasion to have our churches throughout the Southern Baptist Convention filled with men, and our pastors challenging us to a worth while service in the ongoing of the kingdom?

Obviously, appropriate committees will be appointed in each church to contact the men, and to earnestly urge them to attend this particular service.

Many of our churches do not have

preaching every Sunday, and for these it is suggested that the most convenient Sunday nearest October 23rd be observed as Layman's Day. Begin now making preparations for a great service for your men.

There is unquestionably a rising tide of interest among the men of our churches, and in order that this enthusiasm be not misdirected, we laymen need the counsel and sympathetic cooperation of our pastors as we move out into this great adventure for our Master.

—Lawson H. Cooke, General Secretary, Baptist Brotherhood of the South.

BR THANKS

—o—

I am asking you for a little space in your dear old Baptist Record to express my heartfelt thanks to the one who was good enough to send me the Record up to September 1st. God is always good and merciful to us. Sometime in the spring my time expired and I wrote you that it was not possible for me to renew at that time and that I was in ill health but enjoyed the Record so much. I asked God to provide a way for me and He answered my prayer by putting into the heart of some dear soul to send the paper to me and I again thank that person, and thank God every time a copy comes for hearing my prayer. Through prayer and faith in God many things can be accomplished.

I enjoy every copy so much. It seems like a visitor each week. May God bless you is my prayer.

Sincerely,
Mrs. M. O. Gray

BR DR. N. T. DAY

—o—

Whereas, believing in the wisdom and mercies of God, that his providences are kind and for the best interest of His children, and

Whereas, seeing that He has reserved to Himself the authority of selection and calling and that no man can stay His purpose, and

Whereas, He has chosen to call home our dear friend and brother, Dr. N. T. Day;

Therefore, be it resolved that the Board of Deacons of Calvary Baptist Church of which Dr. Day was a faithful and loyal member, reaffirm absolute confidence in His love and care and wisdom.

Be it resolved that we extend sympathy to the members of his family in their sorrow and express our appreciation for his exemplary life and devotion to the cause of Christ.

Signed:

S. C. Beaty
I. S. Barnes
H. P. Riser

Committee from the Board of Deacons.

BR SUBSCRIBE TO THE BAPTIST RECORD.



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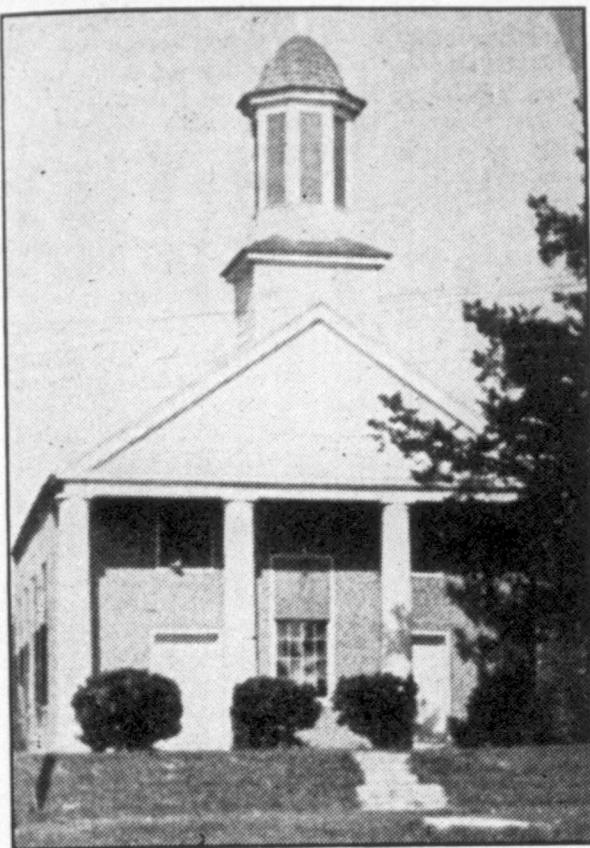
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WOODVILLE

I am sending a brief article concerning the church at Woodville along with a picture of the church.

The Woodville Baptist Church, according to information that has been handed down from generation to generation, was organized about 1811. Various histories have been searched but nothing has ever been found as to the certainty of the above statement. In the history of Mississippi Baptists written by Leavell and Bailey is a statement concerning the withdrawal of several churches from the old Mississippi Association to form the Carey Association and Woodville was among this list but I have found nothing more of any consequence concerning the church.

It is believed that the building that stands here now was built in 1811 and that the major part of the work was done by slaves. It is also believed that the break were made on or near the present site of the church. The old slave gallery that was once occupied by the slaves of the early settlers is still in the building and is used by the colored people during our revival services.

The church has recently been completely renovated and a new annex has been made for Sunday school rooms at a cost of approximately \$3,500.00. This is the first building program that has ever been inaugurated to make any addition to the old building since it was built.

We are rejoicing in the work and we are indeed happy to have the privilege of building on the old foundation that was laid by the early settlers of the South. Most all the people that belong to the church now are people that moved here within the last twenty-five years but they have taken the responsibility of the work and are carrying it on in a splendid way. The work that they have done will be spoken of as a memorial of them unto the Lord wherever it is told. May the Lord richly bless them all and prosper them to do greater things for Him.

T. J. Delaughter, Pastor.

KAIFENG, HONAN, CHINA

Over a month we sixty foreigners in Kaifeng have been shut off from the outside world. Today a moving picture man who has flown here from Shanghai, has offered to take out some letters for us. On July 11 the Chinese cut the Yellow River dykes west of Kaifeng and this has changed the bed of the Yellow River, which now flows southeast. This act has doubtless upset the plans of the invading forces. The river is spread out over a large area and when the floods come in August there is the possibility that one of the worst disasters in Chinese history may occur, affecting Honan, Anhwei and Kiangsu provinces. The waters of the Yellow River will no doubt flow into the Yang Tze near Chiakiang.

We still have about ten thousand refugees in our ten camps. These are mostly women and children. The women dare not go home yet. Later we may have thousands of flood refugees too. In August the city of Kaifeng may be in great danger when the waters rise, because the city is 24 feet below the level of the Yellow River. We have secured a boat for emergency use. There is a dyke around the city and in case of necessity the city walls can be sandbagged to keep out floods.

Letters have come through both from Chengchow and Kweiteh. All our missionaries in these places are safe. Phil White has been sick a bit, but he is better. The refugee camp at Kweiteh which had 2,000 people, was compelled to close. No foreigner has been allowed to enter the city for a month. All the missionaries are on the outskirts of the city.

Miss Cox is at Wei Shih, thirty miles south of Kaifeng. We have had no word from her. We hear that this city has been besieged by the Chinese and the invading occupants had their backs against the new Yellow River on their east. Now we hear that the city is in Chinese hands. A messenger has

been sent out to get into touch with her.

Few if any of our Christians have suffered harm. In our Drum Tower Refugee Camp and in the two Baptist camps south of the railway, we have carried out a very strong religious activity program among the refugees. This has resulted in many conversions. Miss Ward and Stribling have borne a great responsibility and met the situation well. I have acted as executive secretary of the entire Kaifeng relief committee. Together with the chairman, Father Clougherty, we have visited camps almost every day. There has been very little confusion or difficulty. The Japanese have been very courteous and assisted us in many ways. Now we have about used up our funds, though we do have plenty grain for immediate needs. I am trying to get an additional \$20,000 C.N.C. from the International Red Cross at Hankow. The problem is how to get the cash here through battle lines. The question of money is rather confused here at present. The country people do not want to take the money of the invaders. So there are all kinds of prices. Soon after occupation practically all the stores were "cleaned out." Business is dead. Fortunately there was a bumper crop, much of which has, however, been confiscated.

Yesterday was the first anniversary of the incident which precipitated the present conflict. I wonder how much longer it will last. Naturally I cannot give you the tales which I hear daily. In some ways we are quieter than formerly. For months we had air alarms after air alarm, air raid after air raid. For a short time the city was bombarded. I could hear the whistle of shells, then I would fling myself on the ground and in a moment the sound of the burst of the shell would follow.

What of the future? God rules and our trust is in him. Many readjustments are sure to come, no matter who wins. There is a strong possibility that the brightest days for missionary work are just ahead. The Chinese may turn to the Lord in their despair of themselves and of their country. My prayer is that this period of bitter suffering and humiliation may be like a purifying flame, burning out the impurities and dross of the Chinese and help them to see the eternal truth and beauty of the Cross of Christ.

Hendon M. Harris.

July 8, 1938.

WHAT A FAMILY

A man had twelve sons. The first was a doctor, and the second wouldn't stay home at night, either.

The third was a lawyer, and the fourth couldn't tell the truth, either.

The fifth was a preacher, and sixth wouldn't work, either.

The seventh was a farmer, and the eighth couldn't make a living, either.

The ninth was a banker, and the tenth wouldn't lend money, either.

The eleventh was a school teacher and the twelfth didn't have any sense, either.

—Anonymous.

INCREASE OF D. V. B. S. IN 1938

Walthall Association feels that the increase of Vacation Bible schools over that of last year and the growing interest in the work means a continued growth for future years. We, having just started the move in our county last year, find that we have not progressed by leaps and bounds, but have begun with a zeal and determination to grow and make each year better as we work with our boys and girls, who make the builders of tomorrow.

Schools held were as follows:

Crystal Springs, enrollment.....	49
New Zion, enrollment	70
Salem, enrollment	165
Knoxo, enrollment	52
Union, enrollment	75

According to reports from these schools the spiritual results have been wonderful. Other churches are already making plans for schools next year.

We are indeed grateful to Mr. E. C. Williams for lending us books for supplementary work. We owe every respect of honor to our State Sunday School Board for many good favors.

Mrs. Nelson Mitchell,
V.B.S. Leader, Walthall Assn.

GIVE THE BABIES A CHANCE

More American girls and young women are acquiring the alcohol habit every day. Deceived by lying propaganda through radio broadcasts and advertisements, they fall easy victims. To the prospective mothers of unborn children should be given the facts found in Alcohol: Its Influence on Mind and Body by Bowers. For instance: Among the Bavarians, the greatest beer-drinking people in the world, 300 out of every 1,000 babies are born dead. Every year 69,000 infants die before they are twelve months old. Norwegian mothers had as many dead born babies as Bavarian mothers until they were taught not to drink alcoholic liquors. Now they lose but 80 or 90 out of 1,000 babies... From a study of the family history of 300 idiots, 145 were definitely known to be children of habitual drunkards. Of 78 children found in twenty families whose grandparents as well as parents were alcoholics, 35 were imbeciles and 25 insane.—Watchman-Examiner.

A farmer was losing his patience and temper trying to drive two mules into a field when a local parson came by and said: "You shouldn't speak like that to dumb animals."

Farmer: "You are just the man I want to see."

Parson: "And why?"

Farmer: "Tell me, how did Noah get these into the ark?"

Alexandre Dumas, who in answer to the question, "How do you grow old so gracefully?" replied, "Madam, I give all my time to it."

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Get quick, prolonged relief with gentle Resinol. Its oily base soothes.
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Baptist Student Union

Hillman College

The annual contest for the two scholarships offered to students in Hillman College by Prof. Frank Slater, voice director, was held this week and the winners were Misses Grace Whitfield Lovelace of Clinton and Mary Elizabeth Long of Vicksburg.

Miss Lovelace is a senior and was a member of the famous Hillman Quartet of last year. She is the daughter of Mrs. B. H. Lovelace.

Miss Long is a freshman who came to Hillman through the influence of Rev. Wallace Rogers who recommends her as one of the most useful young women in the First Baptist Church of Vicksburg.

The Hillman Quartet lost two members by graduation last June. A number of students are trying out for the vacancies but the winners have not been announced. Present prospects indicate that two quartets will be available for service this year. The eighty-sixth annual session at Hillman has started with increased attendance and with an exceedingly bright outlook.

Brazilian Visitor at Hillman

Hillman College students have unusual opportunities to hear wonderful speakers. One of the most interesting so far is Miss Waldemire Almeida who is vice president of the Baptist W. M. U. of Brazil.

Miss Almeida is the guest of Mrs. A. L. Goodrich of Clinton and will go in a few days to enter the Training School in Louisville, Ky. Mrs. Goodrich, who before her marriage was Miss Evie Landrum, is a sister of Miss Minnie Landrum, a missionary to Brazil. The Landrum sisters are graduates of Hillman College and are well known throughout Mississippi.

Blue Mountain B. S. U.

The Blue Mountain College B. S. U. got off to a good start this year with the B. S. U. Retreat, which began Saturday, Sept. 10, and continued through the following Tuesday. The Retreat was in charge of Elizabeth Williams, B. S. U. president, and Miss Mary D. Yarborough, student secretary.

The theme of the Retreat was "Courage in Christian Living," and the song was "O Jesus I Have Promised." A picnic was the first feature and came Saturday afternoon. Saturday night there was a family altar service, with the theme "A Prayer for Christian Living."

The program for Sunday follows: Morning Watch with the theme "Courage Imparted Through God's Redemption and Adoption of Us"; Sunday school and church; an inspirational service from 1:30 to 3:00 o'clock, with the theme "Courage Imparted Through Power"; B. T. U. and church; and, at 9:00 o'clock, the family altar service, "The Measuring Rod of Christian Living."

Monday the day was started with Morning Watch, "Courage Imparted

ed Through Love." A business meeting was held at 9:00 o'clock when plans were made for the work of the B. S. U. this year. Prayer mates met at 1:30. Family altar came again at 9:00 o'clock, with the theme "Armor for the Christian Warfare."

The Retreat closed Tuesday morning with Morning Watch, which had as its theme "Courage Imparted Through Sound Thinking."

Tom Womack, Reporter.

Jones Co. Junior College B. S. U.

B. S. U. at Ellisville Junior College held a reception Tuesday night, September 13, and followed this with a chapel service on Thursday morning. The reception was given in honor of the new Baptist boarding students at the local Baptist church, with the council and board of deacons as host. The chapel feature is the first of a monthly series of such services.

As students arrived at the church, they were presented to a receiving line composed of Dr. and Mrs. Otho A. Eure, pastor and wife, the board of deacons and their wives and the outstanding church officers. Three small tables held punch bowls which were banked with greenery. Games and contests were under the direction of Mr. T. P. Hill, Misses Kathryn Miley and Yuba Pylant.

The theme for the impressive chapel service was "The Marks of a Maximum Christian." Fr. Roye, B. S. U. president, presented the entire B. S. U. council to the student body as he explained what B. S. U. is. Miss Kathryn Miley, local student secretary, presented the topic for the morning and introduced the four student speakers. The four devotional topics were as follows: "Unwavering Faith in God" by Frank Roye, "Loyalty to His Church" by Rachel Cranford, "Stewardship" by Obed Windham, and "A Powerful Devotional Life" by Billy McRee.

Members of the council who were introduced during the program were: President Frank Roye, First Vice-President Rachel Cranford, 2nd Vice-President Treacie Jeffcoats, 3rd Vice-President Billy McRee, Secretary Naomi Bassett, Reporter Maurice Morris, Baptist Student Magazine Salesman Samuel Gunter, Treasurer Obed Windham, Methodist Representative Mildred Jones, High School Representative Billy Watson, Y. M. C. A. Representative, Oree Blakney, Y. W. A. Representative Edna Earl Todd, Pianist Eileen Ferguson, Faculty Advisor, Dean S. C. Wallace, College Pastor, Dr. Otho A. Eure, and Student Secretary Miss Kathryn Miley.

TWO GOOD MEETINGS

Bay St. Louis

This meeting lasted from August 24th to September 2nd. It was during one of the hottest spells of weather of this summer. But that did not seem to hinder the interest. The attendance and the interest were good from beginning to end. The people came and kept coming. We had had eleven additions just before the meeting. During the meeting we had three additions by letter and six by baptism. Clinics

were conducted in Sunday school, B. T. U. and W. M. S. work.

Pass Christian

After the meeting at Bay Saint Louis we moved over to Pass Christian and continued the meeting for eleven days. Here the interest and the attendance were even better. At times our church was taxed to care for the people who came. The largest attendance of all was the last night when we had the baptizing. Strange how people of all denominations like to see a Baptist baptizing. We had twenty-one additions to the church, ten by letter and eleven by baptism. We had had four additions by baptism during the summer. So you can see that we are having to keep the water in our baptistries all the time and use them often. I only wish we might have a baptizing every Sunday night. Here also clinics in Sunday school, B. T. U. and W. M. S. work were conducted.

Our Help

Brother M. E. (Otis) Perry was with us and did the preaching, led the singing and conducted the clinics. I never heard better preaching in my life. I have always had good help in my meetings and the very best of preaching, but I must say that I never heard the plan of salvation, as I understand it, presented with a greater clearness and force in my life. I had thought of brother Perry more as a song leader and worker than as a preacher. He certainly knows how to lead the singing. His work in conducting clinics in the various departments of church work is of the very best. But his preaching surprised me. I didn't know he could do it so well. He was with me twenty-one days and never preached a dull sermon. If any brother pastor is doubtful about it, send for him and try him out for ten days or two weeks. We are very grateful to God that he came our way. He helped our work from every standpoint. We appreciate the prayers and interest of the friends of this work. It is a hard field and yet to me there is something gloriously inspiring about it. I love the work. I love the people, and I am very happy in the work.

W. S. Allen.

A WAY

Yes, Mr. Inquirer, there is a way to have a number of baptisms reported to the district association. "Have a pastor and clerk who are interested enough to fill out the blanks sent to the association." For 24 years I have been clerk of my association and during that time I have never seen a blank that did not have a place for this information and in most cases an additional place for number of baptisms from the Sunday school and this information has always been put on record in the associational minutes when it was furnished me by the church. God pity the man who calls himself pastor or clerk of a church that will not see to it that the church letter is properly filled out, and there are some who do not.

T. T. Gooch.

In his charge to his son, Rev. J. W. Bruner, Jr., on the occasion of his ordination, Dr. J. W. Bruner names seven things which should be

avoided and seven things which the preacher should do. On the first point his words of counsel are: Don't be a pessimist; don't be lazy; don't be a "hit-and-run" preacher; don't spend your money before you get it; don't flirt with other churches or threaten yours; don't use the pulpit as a place for abuse; don't fail to pray. On the second point: live a clean life; study; "preach the word"; cultivate the shepherd heart; be evangelistic; cooperate with others; be loyal to the denomination.—Ex.

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HILLMAN Y. W. A.

The Hillman Y. W. A. held its first meeting on Thursday night, September 15, 1938, with the new president, Miss Frances Phillips of Holcomb, Mississippi, in charge.

Mrs. S. E. Cranfill gave a very interesting devotional, using Prov. 25:11 as her key verse, "A word fitly spoken is like apples of gold in pictures of silver." A pageant, entitled "Surely They Will Respond," concluded the program.

Many of the new Hillman freshmen joined the Y. W. A. and much enthusiasm was shown. The new president plans for the Y. W. A. to present many interesting, as well as helpful programs, and to do much for Christ's kingdom during the coming months.

Sarah Lee Williams, Reporter

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S. S. INTERMEDIATES

This has been one of our best years in Intermediate Sunday school work. Let us enter the new Sunday school year determined to make even greater progress. So here are a few pointers.

First. Do not wait until your class is organized to register it. Fill in and mail the registration card immediately after promotion. If your class is not named, leave that space blank.

Second. Organize your class as soon as you get the envelope of free literature needed for organizing. This and a wall Standard of Excellence will be sent to you when we receive the card.

Third. Display the wall Standard in your classroom. Explain it to your pupils, placing seals on the points already reached, and urge their cooperation in working to attain it.

Fourth. Be sure to study a Sunday School Training course book in October, either in class or at home. Remember that October is Sunday School Training Month! Let's make a record this year! If you have not taken both of the new Intermediate books, study one of them. Continual study is conducive to continual improvement which we all need.

Won't you endeavor to do your best as an Intermediate teacher this year?

Mary Virginia Lee.

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